

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 885.]

LONDON: WEDNESDAY, OCT. 15, 1862.

PRICE { UNSTAMPED .. 5d.
STAMPED 1d.

THE DISTRESS IN LANCASHIRE.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CONGREGATIONALISTS IN THE COTTON DISTRICT.

Rev. Thomas Adkin, Glossop. Rev. Andrew Reed, Preston.
Rev. A. Clark, Stockport. Rev. J. G. Rogers, Ashton.
Rev. W. H. Davison, Bolton. Mr. W. Armitage, Manchester.
Rev. James Gwyther, Manchester. Mr. R. Kelsall, Rochdale.
Rev. J. B. Lister, Blackburn. C. Potter, Esq., Manchester.
Mr. N. B. Sutcliffe, Ashton.
TREASURER.—Mr. Henry Lee, Mosley-street, Manchester.
SECRETARIES.

Rev. R. M. Davies, Oldham. | Rev. William Roaf, Wigan.
It is requested that all Contributions be sent to the Financial Secretary, Rev. R. M. Davies.

CENTRAL COMMITTEE for the RELIEF of CONGREGATIONALISTS in the COTTON DISTRICTS.—A REPOSITORY has been OPENED in LONDON for the RECEPTION of CAST-OFF CLOTHES, at the "PATRIOT" OFFICE, 3, BOLT-COURT, FLEET-STREET. Articles directed to the care of Mr. John Howat will be duly forwarded to the Central Committee.

SURREY MISSION.—The AUTUMNAL MEETING of this Society will be held in the CONGREGATIONAL CHURCH, DORKING, on TUESDAY, October 21. The Committee meet for Business at Twelve o'clock—Sermon in the Afternoon, at Three o'clock, by the Rev. T. AVELING—Public Meeting in the Evening at half-past Six.

UPPER NORWOOD CONGREGATIONAL CHURCH.

The following Services will take place in connexion with the OPENING of the above place of WORSHIP.

A DEVOTIONAL SERVICE will be held on MONDAY EVENING, October 20th, 1862, to commence at Seven o'clock. On TUESDAY, October 21st, TWO SERMONS will be PREACHED: that in the Morning by the Rev. SAMUEL MARTIN, of Westminster; and that in the Evening by the Rev. JAMES SPENCE, D.D., of Poultry Chapel. Service to commence in the Morning at Twelve o'clock, and in the Evening at half-past Six o'clock. DINNER and TEA will be provided between the Services at the CRYSTAL PALACE. Tickets, including admission to the Palace, 5s. each. Dinner at half-past Two o'clock; Tea at Five. Ladies are respectfully invited to attend.

On the following SABBATH, October 26th, TWO SERMONS will be PREACHED: that in the Morning by the Rev. HENRY CHRISTOPHERSON, of St. John's Wood; and that in the Evening by the Rev. JOHN STOUGHTON, of Kensington. Service to commence in the Morning at Eleven o'clock, and in the Evening at half-past Six.

JEWISH TABERNACLE.—Mr. Dilworth's beautiful MODEL of the JEWISH TABERNACLE will be EXHIBITED at the FANCY SALE to be held on FRIDAY, the 17th, and SATURDAY, the 18th inst., in the NEW RIFLE HALL, BLACKHEATH (between the hours of Two and Nine), on BEHALF of the EAST GREENWICH MISSION ROOMS.

Tickets, 1s. each; Children, half-price.

TO DRAPERS.—WANTED, by a YOUNG MAN, aged Twenty-four, a SITUATION in a good or medium country trade. Good references.

Address, A. B., Post-office, Hemel Hempstead, Herts.

TO DRAPERS.—WANTED, by a respectable YOUNG MAN, twenty-five years of age, who is a good Salesman, a SITUATION in a First-class or Family Business. Four and-a-half Years' Reference from his last employers.

Address, O. W., Post-office, Stowmarket.

TO GROCERS.—WANTED, by a YOUNG MAN, a SITUATION as SECOND COUNTERMAN in the GROCERY and PROVISION TRADE.

Address, B. J. P., 6, Rose-crescent, Cambridge.

TO GROCERS.—WANTED, for a well-educated YOUTH, Eighteen years of age, who has been in the trade fifteen months, a SITUATION in an active, well-conducted RETAIL BUSINESS.

Apply to Mr. Nunneley, Market Harborough.

TO GROCERS and PROVISION MERCHANTS.—WANTED, by a respectable YOUNG MAN, of thorough business habits, a SITUATION as COUNTERMAN. Has had nine years' experience, and can be well recommended.

Address, J. Bright, 76, Evelyn-street, Deptford, Kent.

TO GROCERS and PROVISION DEALERS.—WANTED, by an experienced YOUNG MAN, a SITUATION in the above, who has a thorough knowledge of both Branches. Three years' good References from late employer.

Address, A. H., 20, Manor-street, Old Kent-road.

TO IRONMONGERS' ASSISTANTS.—A SENIOR and a JUNIOR OUTDOOR ASSISTANT WANTED. References must be of first order. Strict inquiry will be made, and a preference given to Nonconformists.

Apply to B. Pidduck, Southport, Lancashire.

FARM WANTED.—WANTED, by an Eligible Tenant, to RENT on LEASE a FARM of from FOUR to SIX HUNDRED ACRES of SOUND STOCK LAND, within Thirty Miles of London. A Comfortable Residence and a Dissenting Place of Worship within a short distance required.

Address, with full Particulars, to J. B., Office of this Paper.

MINISTERS (Independent) possessing a little capital, seeking a LOCATION for DIVINE SERVICE, with superior established Day Schools for youth may find an excellent opportunity for both purposes, by addressing "Alpha," Pearson and Son's, Stationers, Bishopsgate-street-within.

A DESIRABLE HOME is offered to ONE or TWO GENTLEMEN, engaged during the day, in the house of a private family of high respectability, residing in one of the northern suburbs of London. References exchanged.

Address, L. L., Barton's Library, Holloway-road, N.

WANTED, at Christmas next, by an efficient and experienced MISTRESS, a GIRLS' SCHOOL (British), not under Government inspection. Good testimonials.

Address, A. B., Mr. J. Wright, Market-hill, Sudbury, Suffolk.

NURSERY GOVERNESS.—A LADY, experienced in the Care and Instruction of Children, desires a RE-ENGAGEMENT. Acquirements—English, French, and Music, to Pupils under Twelve.

Address, A. M., 22, Paynton-terrace, East India-road, Lime-house.

WANTED, a MASTER of decided piety, for a Village Congregational School, composed of Boys and Girls.

Address, Mr. Tice, Sopley, Ringwood.

CRESCENT CHAPEL DAY SCHOOLS, LIVERPOOL.—The SITUATION of HEAD MASTER of the BOYS' SCHOOL will be VACANT after Christmas next, and the Committee are now prepared to receive Applications and Testimonials from Candidates. Salary to be in some measure dependent on the school fees, but a minimum is guaranteed of 145l. per annum, which is to include the salary of an Assistant Teacher. A member of the Independent body preferred.

Applications, with testimonials, to be addressed to the Secretary, Crescent Chapel Day Schools, William Henry-street, Liverpool, on or before November 1, 1862.

CRANFORD HALL SCHOOL, near HOUNSLOW, W.

Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

Apply to the Principal, Mr. George Verney.

EDUCATIONAL ESTABLISHMENT for YOUNG LADIES, in union with the College of Preceptors. Principal—Miss BRAKE, A.C.P., Upper Belgrave-place, Pimlico, London.

The advantages offered in this establishment are a comfortable home, careful training, and superior instruction. The HALF-TERM COMMENCES on MONDAY, October 27. Terms moderate. Prospectuses on application. The Daughter of a Dissenting Minister can be received at HALF the usual terms.

BRAINTREE, ESSEX.—EDUCATION for YOUNG LADIES. Conducted by Miss BRACKETT.—SIX or EIGHT YOUNG LADIES may receive a thorough Education, in all the usual branches of English, French, Music, German, and Drawing; with superior domestic arrangements, and careful attention to moral and religious training. Masters if required.

Terms:—English and French . . . Twenty-five Guineas per annum. Music, German, Drawing, each Four Guineas per annum. Testimonials sent on application. References:—Rev. T. W. Davids, Colchester; Rev. J. Watts, Ashdon; S. Bligh, Esq., Norwood; C. Dixon, Esq., and Rev. J. Mostyn, Baintree; and parents.

15, CLAREMONT-TERRACE, WATERLOO-ROAD, WOLVERHAMPTON.

MRS. MATHESON (wife of the Rev. D. L. Matheson, B.A.) receives a limited number of GENTLEMEN'S DAUGHTERS to BOARD and EDUCATE, offering them all the attention and comforts of Home Life.

References kindly permitted to the Rev. T. G. Horton, Wolverhampton; Rev. J. P. Palmer, Wolverhampton; Rev. J. P. Carey, Wolverhampton; M. Baldwin, Esq., Wolverhampton; W. H. Rogers, Esq., Wolverhampton; S. S. Mander, Esq., Wolverhampton; Edward Ball, Esq., M.P., Burwell, Cambridgeshire; Rev. J. Stoughton, Kensington; Rev. R. Allott, LL.D., Spring-hill College, Birmingham; Rev. R. D. Wilson, Birmingham; and Rev. J. Weir, D.D., London.

EDUCATION in GERMANY, Conducted by the Rev. A. DAMMANN, D.D., F.R.S., Member of the Evangelical Communion, and residing at HAMELN, near Hanover. This Institution, successfully conducted for the last seventeen years, affords rare advantages for young Gentlemen preparing for the Universities or commercial life. Particular attention is paid to the cultivation of the living languages, German and French being the medium of instruction and communication.

References are permitted to,—Rev. Dr. F. W. Krummacher, Berlin. G. Adams, Esq., Montague House, Addison-road, Kensington. Richard Birkett, Esq., Corn Exchange Chambers. Henry Spicer, Esq., New Bridge-street, Blackfriars. Sydney Williams, Esq., 14, Henrietta-street, Covent-garden. Charles Miall, Esq., 18, Bouverie-street, Fleet-street. T. S. Williams, Esq., The Grove, Balham.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms moderate. Circulars at Mr. H. P. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half an hour's ride from Southend.

PROSPECTUS.

MIDLAND COUNTIES DISSENTERS' PROPRIETARY SCHOOL COMPANY, LIMITED.

Established under the Joint Stock Companies Amendment Act of 1856, which limits the liability of each Shareholder to the amount of his Shares.

Capital, £20,000, in 4,000 Shares of £5 each.

£1 Payable on Allotment, and Three Months' Notice of all Further Calls.

DIRECTORS.

T. W. Shaw, Esq., Dunstal-hill, Wolverhampton, Chairman, (Chairman of the Wolverhampton and Staffordshire Banking Company).

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With power to add to their number.

TREASURER.

E. D. Shaw, Esq., Wolverhampton.

BANKERS.

Wolverhampton and Staffordshire Banking Company.

OFFICE.

15, Claremont-terrace, Waterloo-road, Wolverhampton.

SOLICITORS.

Messrs. Corser and Fowler, Wolverhampton.

SECRETARY.

Rev. D. L. Matheson, B.A., Wolverhampton.

It has been resolved by a number of Gentlemen resident in South Staffordshire to establish, under the Limited Liability Act, a School with the above title, in the immediate neighbourhood of Wolverhampton.

The object of the proposed School is to furnish, on moderate terms, a sound and liberal education, both classical and commercial, in connexion with a religious training, according to the principles held by Evangelical Nonconformists.

That the want of such a school is generally felt is evident from the manner in which the proposal has been greeted wherever it has been mentioned.

There exist in England, at present, only two or three such Schools. Throughout the Midland Counties there is no public institution of the kind—where the Children of Dissenting Families are led to understand and appreciate the great principles of religious freedom, so highly valued by Nonconformists.

It is determined that the advantages afforded shall be equal to those of any of the great public Schools of England, for preparing Boys for Commercial Pursuits, for the Civil Service Examinations, or for the Universities; while, at the same time, great prominence will be given to physical training, with a view to secure that vigorous health which is essential alike to intellectual culture and success in life.

It is well known that Proprietary Schools usually afford a good return upon the capital invested; in the instance above referred to it has been unquestionably so, one of them having paid a dividend of five per cent. per annum, and likewise accumulated a reserve fund of more than 4,000l. in nine years; and there is no reason to doubt that, under proper management, the present scheme will be very successful.

The site will be selected with strict regard to salubrity of position and dryness of soil. A suitable building will be erected for the accommodation of 120 Boarders in the first instance, but the terms have been calculated with a view to make the scheme remunerative with only eighty; and the Directors believe themselves justified, from the feelings already expressed, in expecting at least this number the first year. They have already received many assurances of co-operation; nearly one-fourth of the Shares have been taken up in Wolverhampton and the immediate district; and the Directors now look with confidence to the Nonconformists of the Midland Counties generally for their hearty support.

Applications for Shares, and all communications with reference to terms and other details, to be addressed to the Secretary, the Rev. D. L. Matheson, B.A., Waterloo-road, Wolverhampton.

NONCONFORMIST.—BACK NUMBERS WANTED.

1848.—Jan. 5th to May 3rd inclusive; June 7, 21; July 19; October 4.

1849.—March 28.

1850.—June 19.

1851.—Feb. 12; May 28; July 2, 9, 30; August 6; Sept. 10, 24.

1852.—April 14, 21; May 5, 19; June 2, 9, 23; August 4; October 27.

1857.—January 7, 14.

Apply to E., "Nonconformist" Office, 18, Bouverie-street, Fleet-street, E.C.

TEETH.—EDWARD MILES and SON, DENTISTS, 15, LIVERPOOL-STREET, BISHOPSGATE, LONDON. continue the use of the BEST WORKMANSHIP in SETS of TEETH, and such as cannot be excelled in London, America, or Paris, adapting it to every Patent (so called) and to all their New Inventions and Improvements, the result of Thirty Years' Active Practice, on terms as moderate as pure materials admit, often at little more than a third the charges usually made. More explained in Edward Miles and Son's Abridged Work. New Gold-Stopper, White for False Teeth, &c., 15, Liverpool-street, Bishopsgate-street, London.



GREAT NORTHERN CEMETERY, COLNEY HATCH.

The COMPANY now undertake FUNERALS of all classes, by RAILWAY or ROAD, at FIXED CHARGES, which may be ascertained and covered by a single payment, at the OFFICES, 122, HIGH HOLBORN, W.C.

GREAT NORTHERN CEMETERY.

SUNDAY FUNERALS by RAILWAY, for the WORKING CLASSES.

A FUNERAL TRAIN will run from the COMPANY'S STATION in the YORK ROAD, KING'S CROSS, every SUNDAY at Three p.m., and return at Five p.m.

CEMETERY CHARGES, including Conveyance of Body from the Company's Station to the Cemetery. £0 17 0

FUNERAL COMPLETE, comprising the above, as well as supply of Coffin, Use of Two CLOAKS, and Conveyance of the Body and Two Mourners from the House of the Deceased £2 5 0

ADDITIONAL MOURNERS' RETURN TICKETS, 1s. 6d. each.

A MORTUARY

is provided at the Station, in which the dead may be deposited, and remain until the day of burial, FREE OF CHARGE.

HAND-BIERS

are provided by the Company for the Conveyance of Coffins to the London Station by the Friends of the Deceased, to save the cost of a Hearse Carriage.

For further particulars, and FREE RAILWAY TICKETS to View the Cemetery, apply at the

COMPANY'S OFFICES, 122, HIGH HOLBORN, W.C.

THE IMPERIAL BANK (Limited), 6, LOTHBURY, LONDON.

Current accounts opened with all persons properly introduced, and interest allowed on minimum monthly balances. Money received on deposit, at call, or for fixed periods, at interest agreed.

Deposits of 10l. and upwards received from the public. Investments made, and sales effected in all descriptions of British and Foreign securities.

The Bank takes charge of securities for parties keeping accounts, receives dividends on shares and English and foreign funds payable in the United Kingdom free of commission.

Circular Notes and Letters of Credit issued to all parts of the world.

The agency of Country and Foreign Banks undertaken, and every other description of banking business transacted.

R. A. BENTHAM, Manager.

Established 1837.

BRITANNIA LIFE ASSURANCE COMPANY (empowered by Special Act of Parliament, 4 Vict., cap. 9), and BRITANNIA MUTUAL LIFE ASSOCIATION (empowered by her Majesty's Royal Letters Patent), 1, PRINCES-STREET, BANK, LONDON.

Major-General ALEXANDER, Blackheath-park, Chairman.

Every description of Life Assurance business transacted, with or without Participation in Profits.

Extracts from Tables.

Without Profits.			With Profits.		
Age	Half Premium First 7 Years.	Whole Premium Rem. of Life.	Age	Annual Premium	Half Yearly Premium
30	£ s. d. 1 1 9	£ s. d. 2 3 6	30	£ s. d. 2 7 3	£ s. d. 1 4 2
40	1 9 2	2 18 4	40	3 2 7 6	1 4 4
50	2 2 6	4 5 0	50	2 7 10	1 4 6
60	3 6 8	6 13 4	60	2 8 2	1 4 8

ANDREW FRANCIS, Secretary.

NATIONAL PROVIDENT INSTITUTION,

GRACECHURCH-STREET, LONDON,
For Mutual Assurance on Lives, Annuities, &c.

Established December, 1835.

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BANKERS.

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Solicitor—Septimus Davidson, Esq.

CONSULTING ACTUARY—Charles Ansell, Esq., F.R.S.

MUTUAL ASSURANCE WITHOUT INDIVIDUAL LIABILITY.

Extracts from the Report of the Directors for the year 1861:—
Number of New Policies issued during the year 923
Assuring the sum of £429,060 19 11
Producing an annual income of 14,469 1 8
[In addition to single premiums of 1,401l. 14s. 8d.]
Making the total Annual Income, after deducting 50,112l. annual abatement in premium 310,142 3 2
Total number of policies issued 24,496
Amount paid in claims by the decease of members, from the commencement of the Institution in December, 1835 1,156,207 9 4
Amount of accumulated fund 2,047,311 15 0

The Next Division of Profits will be made up to the 30th November, 1862. Policies effected prior to that date, if subsisting at the time of division, will participate in such profit for the time they may have been in force.

The Report of the Directors for the year ending the 20th of November, 1861, may be had on application, with the Prospectus, containing illustrations of the profits for the five years ending the 20th November, 1857, by which it will be seen that the reductions on the premiums range from 11 per cent. to 98 per cent., and that in one instance the premium is extinct. Instances of the bonuses are also shown.

Members whose premiums fall due on the 1st October are reminded that the same must be paid within thirty days from that date. JOSEPH MARSH, Secretary.
Sept. 29, 1862.

HYDROTHERAPEUTICS.—BEN RHYDDING, ILKLEY.

THIS is one of the most complete Establishments in England for the reception of Patients and Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House Steward, Ben Rhydding, Otley, Yorkshire.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY, 32, NEW BRIDGE-STREET, BLACKFRIARS, E.C.

Annual Income £48,106
Accumulated Fund 228,810
Claims Paid 133,495
Profits Declared 103,348

DIRECTORS.

JOHN GOVER, Esq., Chairman.
R. J. MILLAR, Esq., Vice-Chairman.
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Bennett, C., Esq.
Bunnell, P., Esq.
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SURGEON.—John Mann, Esq.

PRINCIPLE.—Established on the purely mutual principle, which confers equality of rights to all the members.

MEMBERS.—All persons who hold whole-life policies are members.

PROFITS are divided amongst the members every third year, and are appropriated according to the choice of the members, as follows:—

PAID IN CASH.
PREMIUMS REDUCED.
POLICY INCREASED.

SURRENDER.—If the assurer desires to discontinue his policy any time after three annual payments, the value of his policy is returned, or a free policy without further payment granted.

Prospectuses and all information to be obtained from any of the agents, or from

ALFRED LENCH SAUL, Secretary.

BONUS YEAR.

UNION ASSURANCE SOCIETY, 81, CORNHILL,

AND

70, BAKER-STREET, LONDON.

Instituted in the Reign of Queen Anne, A.D. 1714.

DIRECTORS, TRUSTEES, &c.

James Bentley, Esq.
Daniel Britton, Esq.
Charles Charrington, Esq.
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Henry Rutt, Esq.
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FIRE.

Common Insurance 1s. 6d. per cent. } when the sum
Hazardous do. 2s. 6d. } amounts to
Doubly Hazardous ditto .. 4s. 6d. } 300l.
Farming Stock, 4s. per cent., if no Steam Engine is used on the Farm, or 6s. with the use thereof allowed.

LIFE.

Annual Premiums for Assuring 100l. at the following ages:—
20 £2 1 5
25 2 5 8
35 2 16 10
45 3 16 10
55 5 6 4
Premiums for Intermediate Ages may be obtained from the Secretary, or any of the Agents.

BONUS.—Four-fifths, or Eighty per cent. of the Office Profits are divided amongst the Assured every Seven years, thus giving them nearly all the advantages of a Mutual Company, but without any risk or liability whatever, which in Mutual Offices is borne exclusively by the Assured, and in the Union by a large and influential Proprietary.

The accumulated invested capital now exceeds the sum of ONE MILLION sterling.

Prospectus and Forms of Proposal can be had of any of the Agents; or at the Chief Offices.

Applications for Agencies are requested.

W. B. LEWIS, Secretary.

POLYTECHNIC.—THIS WEEK.—Pro-

fessor J. H. Pepper will resume his Lectures on "Some of the Chief Scientific Specialities of the International Exhibition." Macpherson's 400 Photographs of the Architecture, Sculptures, and Art-Works of Rome. Re-engagement of George Buckland, Esq., for his Buffalo-Musical Entertainment. Gorgeous Scenic and Chromatic Fountain Spectacle. Imitations of British Birds and Animals, by Herr Suaman. Concerts by the BROUSIL FAMILY. Professor Pepper's Laboratory for Pupils, Analyses, &c., has re-opened. Open from Eleven to Five, and half-past Six to Ten.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY, for the Care and Education of the Idiot and the Imbecile, especially in the earlier periods of life.

The AUTUMNAL ELECTION of this Charity will occur on THURSDAY, the 30th inst., at the London Tavern, Bishopsgate-street.

The Board of Management at the last election, in appreciation of the increased liberality of their Subscribers, augmented the number of cases to be elected, and in grateful acknowledgment of continued beneficence, as well as in compassion to the large number of applicants, have resolved again to advance upon the number of admissions, and to elect this time THIRTY cases—viz., FIVE FOR LIFE and TWENTY-FIVE for the ordinary period of FIVE YEARS, relying on the generosity of the benevolent to enable them to meet this additional responsibility.

There are nearly 340 children in the asylum. A large number are applying for admission, and the Board are anxious to extend the great benefits which this institution affords.

Contributions are earnestly solicited. Pamphlets illustrating the workings of the charity, and cards to view the asylum, may be had gratuitously on application at the office.

An Annual Subscriber has one vote for half-a-guinea, and an additional vote for every additional half-guinea; a Life Subscriber has one vote for life for five guineas, and an additional vote for life for every additional five guineas.

JOHN CONOLLY, M.D., D.C.L., Hon. Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to Mr. William Nicholas.—Office, 29, Foultry, E.C.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 1, U. Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION, CHURCH STRETTON, SHROPSHIRE

The District embraces Leebotwood, Cardington, All Stretton, Eaton-under-Heywood, Tickleton, and Church Stretton.

The facts in connexion with the above District are as follows:—

It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for twenty months:—Religious services held, 266; tracts distributed, 2,000; hours of visiting, 1,600; number of copies of the New Testament given, 50.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250l.

References can be obtained from Mr. Thomas Beaumont, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Pensilvinnia.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton, Shropshire, September, 1862.

HORNIMAN'S PURE TEA, SOLD in PACKETS by 2,250 AGENTS.

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N.B.—For a description of C. CADBY'S Pianoforte and Harmonium Manufactories, see page 241 of the Illustrated Times, published 9th August, 1862.

INTERNATIONAL EXHIBITION, 1862, Class 16. Prize Medal Awarded for "Excellence of Workmanship."

C. CADBY, of GRAY'S INN PATENT PIANOFORTE and HARMONIUM MANUFACTORIES, Ligonorpond-street, London, offers his sincere thanks to the Nobility, Gentry, and Public generally of Dublin, and other parts of Ireland, for the liberal patronage bestowed on him during the last twenty years, as a Pianoforte Manufacturer, and begs to state, that having been assigned a First-Class Prize for their excellence, he is encouraged to maintain his increased reputation by renewed exertions in not only selecting the most skilled workmen and material for their construction, but also in a constant and personal supervision of the same.

C. CADBY has just completed some beautiful Gothic Library Cottage Pianofortes, in oak, at prices from Forty to Fifty Guineas each, and which are eminently suited to the wants of students and clergymen. Specimens of these, and also of his Concert Grand, Bi-chord, Semi-Grand, and the almost endless variety of his Cottage Pianofortes, may be seen at the principal Music Warehouses throughout the kingdom.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 885.]

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Ecclesiastical Affairs.

AUTUMNAL SESSION OF THE CONGREGATIONAL UNION.

THE autumnal meeting of the Congregational Union of England and Wales may be regarded as the formal close of the Bicentenary Commemoration of 1662. That it was worthy of the occasion the vast majority of those who have read the reports of the proceedings will give eager and concurrent testimony. The number of delegates and members who attended, the resolutions passed, the high ability displayed by the more prominent speakers, and, above all, the tone of Christian earnestness, dignity and charity which characterised every sitting of the assembly, cannot but have made a deep and salutary impression upon the public mind. The irritation excited by this Commemoration in the minds of Churchmen, and of those more especially whose theological sentiments approximate most nearly to those of the Puritans, is matter for regret, not only for its immediate effect upon the relations in which the Evangelical section of the Church of England had previously stood towards Protestant Dissenters, but also for the dishonour it has done to Christianity itself in the estimation of such as judge it exclusively by the conduct of its professors. This irritation, however, will doubtless subside—and then, and not till then, the important moral results of the Commemorative movement will gradually show themselves. We shall be much disappointed if the controversy through which we have passed fails in largely benefiting both parties—Churchmen, by compelling them to review their position in the light of Scriptural morality—Dissenters, by inducing them to appreciate somewhat more highly than they have done the noble principles entrusted to their guardianship, and the solemn responsibilities devolved upon them by their position.

We count it an auspicious circumstance that it fell to the lot of the Rev. Samuel Martin, of Westminster, to preside this year over the deliberations of the Union. No difference of opinion will exist, at any rate among Congregationalists, as to the singularly happy combination of qualities, suitable for the post and the occasion, which meet in him. The depth and simplicity of his spiritual character, the living, loving piety which every movement of the mind unconsciously to himself, exhales, the sturdy good sense with which it is associated, the beautiful proportions in which firmness and gentler interlace each other in his disposition and temper, his distaste for controversy but his unshrinking acceptance of it when needful, the reputation which has gathered about him as a pastor devoted to his work, and that eloquence, not so much words, as of thoughts shining with the light of heaven upon them, with which he penetrated the inmost being of his audience, effectually guaranteed for the deliberative body over which he presided the ascendancy of the religious spirit over its entire range of proceedings. The note which he struck had in it a ring as of the

other world. The melody with which he led off, and of which the subsequent utterances might be regarded as variations, was exquisitely pure, simple, elevated, subduing—like an air caught from one of the "saints made perfect." With a power which nothing but godliness can wield, he charmed to sleep all the ignoble passions, and led his audience into the awful sunlight of the Divine presence. Every heart was made to throb with religious emotions—every conscience was impelled to ascend the steps of its throne, and to put on its crown of supremacy over the other powers of the mind and will—every soul became conscious of the solemnity that enwrapped it as an atmosphere—and God's will, God's law, God's love, became the dominant influence which appealed to the assembly for recognition and response.

And we are bound to say that the recognition of, and response to, that appeal were of a character eminently befitting an assembly of Christian ministers and gentlemen. The only incident which, from the commencement to the close of the proceedings, will probably enough be used as a handle against the Union—to wit, a somewhat unceremonious demonstration of distaste for Confederate sympathies—showed how rash and unexpected an assault upon principles which religious society in England has long cherished as sacred it required to throw the meeting momentarily off its guard. In all other respects, sobriety of feeling, and the courteousness of true charity, were not only apparent, but conspicuous. After all that has passed during the last six months, this is no slight commendation. The torrents of bitter invective which have been poured upon the heads of Dissenters for choosing to do public homage to the Christian heroism of the Ejected of 1662, the shameless distortion of the motives by which the celebrants were actuated, the ridicule with which they were assailed for their alleged stupidity, the readiness with which history was not merely perverted but manufactured to neutralise the claims of those confessors to our admiration, and the hot haste with which some of the Evangelical clergy withdrew from communion with their Nonconforming brethren in works of pious and unsectarian enterprise, instead of being met by a similar spirit, were rebuked with a tenderness and dignity which, we hope, may compel many a good man in the Establishment to review his too precipitate judgment, and to reflect whether some significant inferences may not be drawn as to the subject-matter in dispute from the contrast exhibited in the temper of the disputants.

But the tone of determination evinced with regard to future duty was as hopeful as the self-restraint displayed with regard to past conflicts was pleasing. We rejoice in the conviction, sustained and strengthened by the discussions of the Congregational Union, that the Bicentenary Commemoration is not destined to pass away as a mere exhalation of enthusiasm—but that it is lighting the way of both churches and ministers among Nonconformists to an open path of practical effort. Are we over sanguine in building upon what has already been done, and upon what is now evidently felt, an expectation that hereafter more systematic and conscientious pains will be taken to indoctrinate our people with the special truths which their Nonconformity presupposes that they hold, and that the young particularly will be imbued with a veneration for those ecclesiastical principles the beauty and authority of which they have hitherto learned, if they have learned them at all, by accident only? Do we miscalculate in taking it for granted that in time to come the course of Christian instruction which will be brought to bear upon all who come within range of Nonconformist teaching will embrace topics which it has been too customary until quite recently to treat as tabooed, and that the public duties which our churches owe to the present age will be more urgently enforced and more faithfully performed? Such, if we have read aright the proceedings of the Congregational Union, is devoutly looked for

and earnestly resolved upon as the outcome of this Bicentenary Commemoration. It seems to us that the study of Puritan history has left its traces upon the minds of this generation of Dissenters, and that henceforth it will be impossible to shelve questions vitally affecting the well-being of the Church of Christ, as though it were at our own option to entertain or to dismiss them. A manly assertion of truths which although distasteful in fashionable circles have upon them the unmistakable impress of divine authority, and a calm courage to front the obloquy and the inconvenience which may be incurred by standing by them, will be, we cannot doubt, among the most valuable fruits of the year's agitation.

We devoutly thank God for the change we have been permitted to witness, of the greatness of which the proceedings of the Congregational Union of England and Wales, throughout its autumnal session last week, are an impressive illustration. Contrasting, as it is natural for us to do, the scope and spirit of recent discussions with what we were familiar with scarcely twenty years ago, we mark the silent but rapid progress of a mighty revolution. That it will continue its predestined career, increasing in width and depth, and pressing upon everything that now impedes it until it has accomplished its proper end, we no more doubt than we doubt whether the waters of the Mississippi will win their way to the sea. That the movement of mind in the direction of ecclesiastical freedom may never cease to be predominantly a religious one has been our earnest desire from the first moment in which we took any interest at all in the matter. We have better hope now that the event will correspond with our wishes than ever we had before, and we feel that it will mainly rest with the Nonconforming churches to give to one of the greatest changes of this or any other age, manifestly and inevitably impending over this or the next generation, a spirit and a form which will divest it of all mischief, and will ensure for it a peaceable issue in the final release of Christian institutions from political influence and thralldom.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

On Wednesday, at ten o'clock, the Conference was resumed at the Weigh-house, the Rev. S. Martin in the chair. After a brief devotional service, the Rev. G. SMITH introduced the Rev. J. H. Hinton, the Rev. S. Green, and the Rev. J. H. Millard, as delegates from the Baptist Union.

RECEPTION OF DELEGATES.

The Rev. J. C. GALLAWAY moved a resolution of cordial welcome to the brethren who had been delegated to the session. The Rev. D. LOXTON, of Sheffield, seconded the motion, which was carried by acclamation.

The Rev. Dr. MACFARLANE responded to this resolution on behalf of the United Presbyterian Churches in an eloquent address. In the course of his speech he said:—

Let me express the hope that we are now to recommence that Christian courtship which, God willing, may at some future and not very distant period end in union. And why not, Mr. Chairman? What is to hinder such a consummation, so devoutly to be wished—to be wished by all true lovers of the one God—so often prayed for by our fathers and brethren of other days, and so sure, when it does take place, to encircle British Nonconformity with a wall of fire, and carry the hope of elevation into every region where the spiritually down-trodden are chafed, or chained, or weeping. It is true there are points on which we differ; but is Christian unity to wait upon universal agreement amongst Christian churches? Surely not. If men and women are never to associate till they are agreed in all matters of mind and temper, where would the Divine ordinance of marriage be placed? The human race would ere long be extinct. Even so, if our various evangelical denominations never unite till they are entirely of one mind, the Church shall never see her millennium.

The CHAIRMAN: In the event of such a union being brought about as Dr. Macfarlane has referred to, he has not indicated who is to be the husband. (Laughter.)

Dr. MACFARLANE: Let Congregationalism be the

husband; we prefer to be the lady. (Renewed laughter.)

The CHAIRMAN: If Congregationalism is to be the husband, I dare say we are much in the same position as that in which a lady finds herself occasionally when her instincts have led her to anticipate a proposal. We are prepared to say, Yes, and thank you. (Cheers and laughter.)

The CHAIRMAN, in introducing Alfred Woodruff, Esq., of New York, said that, whilst different opinions might be held here with respect to the war in America, they were all united in sympathy with their brethren in America, and only desired that the dreadful conflict might soon cease. (Hear, hear.)

Mr. WOODRUFF said that when he proposed to come to this country his brethren said to him, "What, go to England to receive the cold shoulder?" (Cries of "No, no.") The message with which he was charged, however, was, "Tell them that no calamity can break the bonds of union between American and English Christians. If they cannot understand the principle upon which we wage warfare, tell them that the struggle shall end in the abolition of slavery, and in the weaving of bonds of amity not to be severed by a secular press nor by commercial interests." He wished a jury to be appointed by the Union to take evidence in those cases of misinformation which are liable to lead to most fatal consequences politically, and to lead to misapprehensions that would retard the progress of religion. He wished that there should be a tribunal before which misunderstandings might be explained, and representations made on those nice moral questions which were so interwoven with political and administrative questions—matters difficult to be understood, but, when understood, easy of appreciation.

The CHAIRMAN said it was not in harmony with the constitution of the Union to appoint such a committee as Mr. Woodruff asked for. In replying to a suggestion that Mr. Woodruff wished to refer to remarks made by himself on Tuesday, the Chairman added that he spoke on his own personal responsibility.

After some conversation, the further discussion of the matter was postponed.

The Rev. J. H. HINTON said he could not do better, instead of occupying the time of the Union with a speech, than say "ditto" to every word that had fallen from Dr. Macfarlane. The difference between the Independents and Baptists was so small that it was difficult to account for their not being united. The very name they had taken of late years—"Congregationalists"—was equally applicable to Baptists, and his own church numbered several Pædobaptist members. He could hardly expect that all Christians would come to see eye to eye on the subject of baptism; but giving one another credit for a simple regard to the will of Christ, there ought to be nothing in the world to interfere with the most entire cordiality between the two bodies. (Cheers.)

The Rev. NOBLE SHEPHERD, of Sligo, in returning thanks for the Irish Congregational Union, said that he was truly grateful that it had been put into the hearts of English Congregationalists to take the position which they had done during the past year. He wished, however, to appeal to them on behalf of their brethren and sisters on the other side of the Bristol Channel. What was needed was that the English Congregationalists would more frequently visit them and stir them up to good deeds. Ireland was not yet understood by British Christians, and it could not be effectually benefited till a more correct knowledge of it were obtained by the churches in this country. The time was come for a great effort to be made in Ireland, and if British Christians were stirred up to make that effort, he believed that the time to favour Ireland, yea, the set time, would come. (Cheers.)

The Rev. A. G. FORBES, of Glasgow, as the representative of the Congregational Union of Scotland, begged to express the cordial sympathy which existed between the Congregationalists of Scotland and of England. If anything was to be desired it was that the Congregational Union of England and Wales as such should cease, and that it should become the Congregational Union of Great Britain, aye, and of Ireland. (Cheers.)

THE DENOMINATIONAL MISSION.

The Rev. J. G. ROGERS, B.A., of Ashton-under-Lyne, read an elaborate and exhaustive paper on Denominational Missions. He urged that nothing can be more pertinent to the Bicentenary period than a consideration of the position of the churches in relation to missionary work at home and abroad, and no result could be more important or desirable than the infusion of new life and energy into these enterprises. The religious condition of the country ought to inspire the most diligent effort of every Christian man, even whilst making due allowance for the work that had been done by the churches. Their resources require development, and in many counties the work was in a feeble and languishing state. What we wanted was the vigorous action of a body acting in conjunction with the county associations, and that was the sphere of the Home Missionary Society, which was crippled by want of funds, and which suffered from the ignorance of the churches as to its position and claims. He suggested conferences between its Committee and county associations; and he would prefer a more limited sphere and greater efficiency, particularly in reference to the duties and salaries of evangelists, than existed at present. But there was no need for curtailment, if development were wisely sought. The chief point was that the churches should awake to a sense of obligation. They needed to get rid of the spirit of

isolation, to rise superior to the exaggerated dread of centralised action, and to feel that every church had its own place to fill in the great enterprise.

The Rev. Dr. BROWN, of Cheltenham, in proposing a resolution on this subject, coupled with a vote of thanks to Mr. Rogers, and a request that the paper should be entrusted to the committee for publication, said that it appeared to him that the meeting had now reached the real work of the denominational assembly. The paper they had heard read was just such a one as would indicate to the church at large that the Congregational Union was prepared to go forward with the work given them by their blessed Lord. There was one part of the paper with which he did not altogether agree. He did not think that the large populations should be left out of the plan for evangelising the country. The Congregational churches of this land were doing a work through the various county associations and home missionary societies of which they need not be ashamed; but he hoped that the central society would be nearer and dearer to all their hearts than ever, and that the treasurer and secretary of that institution would be cheered and sustained by the prayers and cheerful contributions of the churches. (Hear, hear.)

The Rev. G. WILKINSON, of Chelmsford, in seconding the motion, said he had organised a staff of twelve young men, and he was surprised and delighted to see how efficient they had become.

The Rev. J. H. WILSON recapitulated what had been lately done by the Home Missionary Society in Somerset, Hants, Worcester, Kent, and Sussex. In those counties forty evangelists were partially supported from the central fund at a cost of 800*l.* a year, or 20*l.* for each evangelist, whilst 1,600*l.* was raised every year by the local county associations, and by the churches where the evangelists themselves laboured. It was due, therefore, to those friends who in those counties had come forward so nobly that this fact should be stated, in order that other counties, which had yet done nothing, or next to nothing, might be encouraged to follow their example. He believed there was a vast amount of latent feeling yet to be developed in every county. The grouping of villages was found to answer the purpose admirably. Not only had God blessed the labours of the people, but money had flowed in to the funds. In Lincoln there was at this moment a proposal to group together some villages, the central one having only a population of 2,000, but these people promised to raise 100*l.* towards 150*l.* for the support of a resident minister, instead of having as at present three or four pastors passing rich on 40*l.* a year. (Hear, hear.) One thing more. He hoped they would become less professional than they were in many places at present. There was a tendency in many small churches to imagine themselves exactly in the position of larger ones, and to go about their work in a similar way, however unsuitable it might be to their circumstances. To counteract the tendency in some degree the committee has resolved that not one of their evangelists should wear white neckcloths. ("Oh," and laughter.) He would explain. Far be it from him to say anything against white neckcloths as such—he wore one himself (a laugh)—but they held that as the evangelists were working men taken out of the congregations for a special purpose, and would not receive more than at the rate of from 60*l.* to 70*l.* per annum for their services as visitors and Evangelists, it would do them no good but rather an injury to encourage them to adopt a clerical style of dress and to imagine that they must take a position as pastors of churches. (Hear, hear.) One word as to the means. He believed they never would succeed without weekly offerings in the churches. Many persons in country districts could give a penny or a few pence a week, who could not give five shillings or even a shilling at one time, and therefore the committee had resolved that they would encourage by every possible means the system of weekly offerings in their stations.

The Rev. THOMAS JAMES said that out of 1,200 or 1,400 churches in the denomination, scarcely 300 assisted the Home Missionary Society by simultaneous collections.

Mr. S. MORLEY said he believed that difficulty and hesitation as to the employment of lay agency were felt by a large proportion of ministers. As a layman, he stood up on behalf of a lay ministry. He believed they would never be a power in the land until they recognised the principle that every professing Christian was bound to work. All need not necessarily preach.

Ministers and deacons would look out for suitable men and women, they would find them ready to their hands—ready to be called upon. He held it to be a vital question with Congregationalists at this moment. They had been resting too much on the pulpit, and depending too much on mere organisation. As treasurer of the Home Missionary Society, he could tell them of hundreds of districts in this country where there was a large amount of positive heathenism, so far as the great masses of the people were concerned. Principles, in spite of boasting, were worthless unless they could carry the Gospel to the people. In this respect the Wesleyan Methodists had done most. All honour to them! They were setting an example Congregationalists would do well to follow; and he was prepared to say that, if he did not believe there was a greater adaptation in their system to work of this kind than in any other, so far as personal connexion or principles was concerned, he would give up Congregationalism in order to be promoting that kind of action which should diffuse the greatest blessings. Those churches that were doing most direct work were the very churches whose members were giving most evidence of spiritual life, and professing Christians gave poor proof of their sincerity if they were not doing all they could to extend to others the blessing they professed. He felt that this was their life, and he never before had a deeper impression of the

position they occupied, of the union existing amongst them, and of their power for good the moment they rose to their responsibility in this respect. With reference to small contributions received from counties that were doing their own work, he would say that the existence of the Home Missionary Society was only a sad necessity, and the sooner it ceased to be the better. It did not care about a flaming report. When money raised in a district was spent there too there was greater security for its wise expenditure; and by producing liberality in their churches they were most effectually promoting great work. There was now ten times more danger of the spread of Popery from the state of things in the Church of England, than from any efforts of the Roman Catholics. People were drifting on to eternity, thinking they were saved because they were baptised; and evangelists were wanted to go quietly amongst the people, to call upon them systematically in their cottages, to dissipate these errors. The white neckcloth had been spoken of; but they did not want anything professional. Men were required who would read their Bibles and could pray, who could reach people's hearts by sympathising with them in their daily difficulties, who could take an interest in their social condition as well as in their spiritual existence, and who could thus lay hold of the sympathies and affections of the people, and thus accomplish easily an effectual work. He should like to know that there were 1,000 such men at work all over England. There ought to be some in connexion with every church; and if the conviction to which Mr. Rogers had referred were only lodged thoroughly in the hearts of ministers and members, the question of money would soon be settled. He did not know what was to become of the western counties, if Lancashire or Yorkshire did not help them. He felt that this was the great subject of the day. A vastly greater number of people were living in neglect of religion than were giving heed to it. Therefore they ought to wake up and provide a new agency. He was thankful for the Evangelist movement; and he would hail with satisfaction any agency by which they could reach the people. They seemed really forgetful of the tremendous necessities by which in many districts they were surrounded. The extent of heathenism in London was appalling. They wanted thousands of pounds a-year to support personal consecration such as they had never witnessed. (Hear, hear, and applause.)

The Rev. Mr. MAYS said that there was one thing in which the Wesleyan Methodist lay system failed—viz., in regular visitation; lay preaching would not reach those who never attended worship at all.

The Rev. R. P. CLARKE, Uxbridge, said that in connexion with his church there were eight local preachers, and there were quarterly meetings at which reports were made and work planned. Each lay preacher, when he went out to preach, was accompanied by another layman, who gave out hymns and fixed tunes. The lay preachers were appointed by the church. But along with this agency they required another, that of evangelists, to visit places never reached. Within a district of five or seven miles there were twenty villages, and the Gospel was not preached in above two or three; in the rest the people were in heathen darkness.

The Rev. J. BARTLETT, Worcester, suggested that churches should be counselled to employ their members in speaking and preaching. The objection to laymen arose through laymen having been allowed to go out of themselves. As a rule the men who went the fastest were those who, in this case, should be kept back, and the men who had to be urged again and again made the most efficient speakers and teachers. At Worcester there were fourteen lay preachers, whom he met weekly, when one of them gave the outline of a sermon, and the improvement that had been made in four months was surprising. Evangelists were employed to visit villages which were preaching stations, and the congregations, had been nearly doubled, through two things acting and reacting on each other. If their friends objected to lay agency they must not have evangelists.

The Rev. J. KELLY, Liverpool, held the principle that every person entered a church to do what he or she could for Christ; and there were many ways in which good might be done without attempting to preach. The Church of England was fast coming to his conviction. He did not allude merely to the employment of Scripture-readers, but female agency was being developed to a large extent, and it appeared to him marvellous that they had never thought of this kind of agency. The idea of personating with Christian influences the vast population which they had to deal by mere official instrumentality, was about the grossest absurdity that could well be conceived. They could never accomplish their object until they could infuse a missionary spirit into all their church-members, under government and regulation, for disorder never promoted work. Five times the amount of agency connected with his church could be employed in the immediate locality, which was but an illustration of what was to be done amongst the dense population of Lancashire and Yorkshire.

Mr. JUPE, of Mere, believed that but for the prevalence of the drinking customs of the country the evangelistic efforts that were put forth would be far more successful than they appeared to be at present.

Mr. HENRY LEE said he had observed with pain in the manufacturing districts that a large proportion of the wives of the working men never entered a place of worship. They appeared to him to be the most neglected class in the community.

The Rev. G. SMITH remarked upon the value of female agency generally in connexion with the works of Christian aggression.

Mr. RANYARD pointed out the advantages that had arisen in many places from the employment of Bible-women. There were now about 180 of these in London.

The Rev. A. REED, of Preston, said that in this town the employment of Bible-women had

proved very advantageous, especially in this time of distress.

The resolution was then adopted unanimously, and the assembly adjourned.

THE DINNER.

The London Tavern was again the place of attraction as soon as the session closed, and a plentiful dinner was supplied to all who assembled. At its conclusion, a part of the National Anthem was sung. The Rev. S. Martin presided.

The Rev. J. H. WILSON moved a resolution of advice to the brethren to purchase and generally to promote the circulation of the works of the Puritan divines, republished by the Religious Tract Society, and in Edinburgh. Reference was made especially to the writings of John Howe, Drs. Owen, Adams, and Goodwin. Mr. Wilson explained that sixty volumes of Nichol's Series, costing 80*l.* if bought at the usual price, could be obtained for 10*l.* by those who subscribed for the three series, which in the publication would extend over ten years.

The Rev. Mr. MATTLAND, of Sunderland, seconded the resolution, which was supported by the Rev. G. SMITH and Dr. MASSIE.

Dr. FERGUSON made a statement respecting the Pastors' Retiring Fund, which had now reached 29,000*l.*, including 5,000*l.* promised. Of this 5,000*l.*, 2,000*l.* was conditional upon the fund reaching 40,000*l.* by next August. Since the establishment of the fund, three years and a-half ago, thirty annuities had been granted of from 20*l.* to 50*l.*; but last night, with heavy hearts, the managers were obliged to decline eight applications. Nothing less than a fund of 200,000*l.* would really provide what was necessary for the full accomplishment of the object in view. Mr. Guest had made an excellent suggestion, which had already been acted upon in several instances, namely, that by a payment of 10*l.* churches should make their pastors life-members. The advantage would be that they would be at liberty to vote in the distribution of the money, and have a first claim upon the funds. One important feature of the fund was that it was managed without expense.

In reply to the Rev. Jas. Smith, Dr. FERGUSON said that nearly the whole of the fund had been obtained from large donations, and not from congregational collections. Mr. SMITH thereupon suggested that if the churches would only take the matter up, and each send a collection, the object would be speedily and fully accomplished.

The Rev. P. THOMSON, of Manchester, moved, and the Rev. Mr. GUEST, of Taunton, seconded, a resolution, which was unanimously adopted, urging the fund upon the support of the churches.

The proceedings then terminated with the doxology.

FOURTH DAY—THURSDAY.

The sitting was resumed on Thursday morning at ten o'clock, the Rev. S. Martin in the chair. The proceedings were commenced by a short devotional exercise.

CHAPEL-BUILDING.

The Rev. J. C. GALLAWAY, M.A., Secretary of the English Congregational Chapel-Building Society, read a report upon chapel-building. The number of chapels already opened this Bicentenary year, or in course of erection, or projected, with a moral certainty of being completed within three years, is 300. The number of sittings which it is thus intended to place at the disposal of the denomination is about 165,000, and the cost of the buildings is estimated to amount to about 495,000*l.* This return, necessarily imperfect, comprised every district of the country, and embraced chapels building from private sources, independent of any aid from the society. Regarding this as the first return from one branch of the Bicentenary work, it was not unlikely that the general result would prove five or even ten times the amount originally named as likely to be the limit which the Bicentenary contributions would reach. With regard to the cost of the chapels the report recommended a regard to cheapness, as far as that result could be obtained consistently with durability of structure, attractiveness of style, and eligibility of site; but it strongly urged these latter points as essential to the success of ordinary chapel-building operations.

The Rev. C. GILBERT, secretary of the London Congregational Chapel-Building Society, in moving a congratulatory resolution, which also recommended the London and country societies to the support of the churches, said that it was a matter of no ordinary interest in looking back to the labours of those societies to feel that so much had been accomplished by the chapel-building agencies. An esteemed brother who had been at considerable pains to collect statistics on the subject had informed him that in 1856 there were 37 Congregational chapels erected in England and Wales, 31 in 1857, 38 in 1858, and 70 in 1859, being a total of 146 chapels in four years, or an average of nearly one every week. During the past year the ratio had increased to nearly three every fortnight. If, however, the population of London went on increasing, there would be necessity for every chapel that could be built to accommodate the wants of the people. Seventeen churches in London had rebuilt their chapels during those thirteen years at a cost of about 90,000*l.*, and the London Society had purchased, built, or added others to build forty-nine chapels at a cost of about 141,200*l.* Six chapels were either in progress or projected during one year at a cost of 24,000*l.*, and four of the number were aided by the society. The society had also purchased Tottenham-court-road Chapel by auction, thus saving that honoured edifice to the denomination. Altogether, the society had

called into existence 73 chapels at a cost of 258,000*l.* (Cheers.)

The Rev. H. W. PARKINSON seconded the motion. He said that in Lancashire they had made a great effort to raise a considerable number of places of worship. They proposed to build thirty new chapels at a cost of 20,000*l.*, and this, notwithstanding the distress in the cotton districts, which considerably hampered their movements. Their plan was as far as possible to build the churches in situations where they were likely in a reasonable period to become self-supporting. It was absolutely necessary that strenuous efforts should be made to enlist the working population on the side of religion, otherwise the infidels and secularists would get hold of them.

The Rev. J. ROSS, of Hackney, briefly addressed the assembly in reference to the best means of raising money for chapel-building purposes, and strongly urged the importance of inculcating the system of weekly offering.

The motion was then agreed to.

It was then resolved that the autumnal meeting next year should be held at Liverpool, and in the year following at Bristol.

THE DISTRESS IN LANCASHIRE.

Mr. HENRY LEE read a paper on this subject. After giving statistics to show the extent of the distress, he said that, though it fell heaviest on the labouring classes, it seriously diminished the resources of the employers, whose capital was locked up in mills and machinery. No doubt some had benefited by the advance in the value of materials, fortunate holders of cotton, yarn, or cloth, who had the foresight and the money to make provision against the coming dearth, but these were very few in number—indeed, the number of mills built during ten years indicated that the profits had been invested to a large extent as they had been made. The greatest gainers were the speculators, who had purchased cotton and yarn as they would railway shares or bank stock. These were a nondescript section of the community, comprising some of all classes. There were also dealers who had anticipated the advance, taking advantage of that disposition to sell at a reasonable profit which more or less always prevails. These remarks were suggested by statements that spinners and manufacturers had made enormous gains. His observations were of a contrary character, and he was fully persuaded that the greater portion of the gain from this source would be absorbed by dealers in cotton cloths throughout the world, and not the least in the metropolis. When the history of the crisis came to be known, it would be found that the employers of labour had not been unmindful of their suffering workpeople, though it had not been blazoned forth in the columns of the leading journal. It was known that 50,000*l.* in money had been already spent, independently of outside donations. Add to this private benevolence, relief afforded in bread, soup, meal, remission of rent, and lent money, and an amount would be represented completely throwing into the shade the efforts that had been made in London and elsewhere. A circular had been issued to ascertain what the Congregationalists had done, and from sixty to seventy replies showed that they had not been unmindful of their duty. He read several of the replies. One from Staleybridge stated that 1,000*l.* had been contributed to the local fund by a few members of the Independent congregation, in which there were three large employers of labour. Money had also been given to the workpeople. One gentleman for some time allowed 2*s.* a week to a portion of his unemployed hands, and since more had been thrown out of work he had established a soup-kitchen. Another, besides pecuniary aid, had given, it was estimated, 60,000 quarts of soup. At Bury it was reported that one employer gave 1,000*l.* in the form of two days' wages for five hours' work and 600*l.* to the local relief fund. Another firm bought provisions and let the people have them at much less than cost price, besides sending 50*l.* monthly to the local fund. At Heywood some of the hands, though totally unemployed, were daily supplied with food by their employers. Respecting the Congregational Fund Mr. Lee said:—

Some have asked, why have a separate fund for distressed Congregationalists; why not send them to the general relief committees or to the Poor-law guardians? We reply as follows:—

1. This fund was established to afford churches in the south, who sympathised in the distress of the people, an opportunity of sending their contributions to a central committee, that they might be more equally distributed amongst the suffering churches than could be done by individual applications through the columns of the press; and to avoid the confusion and perplexity which would otherwise have arisen from the number of these applications.

2. Because there are many cases of suffering amongst the more respectable class of our members known only to the minister and deacons, and which can only be reached by this special means.

3. Because the maximum amount afforded by relief committees—2*s.* per head—although sufficient for the very indigent, or those who have large families, is not enough for the more respectable class, who have higher rents to pay and who have been accustomed to a more generous diet, besides that in many instances the amount of relief is not more than 1*s.* 6*d.* or even less per head.

4. Because the local relief committees are obliged, in consequence of the numerous applicants and constant impositions to which they are exposed, to adopt some stringent rules, and consequently are unable to meet the special cases which constantly arise when timely help by donation of one sum or gift of clothes might save the parties from much greater distress, or the sacrifice of their little property.

The amount received up to the present time, Oct. 4, by the committee, is 3,224*l.* 3*s.* 7*d.*; expenses incurred,

31*l.* 6*d.* 11*d.*; money distributed, 1,980*l.* 2*s.* 8*d.*; balance on hand, 1,244*l.* 6*s.* 11*d.*

Three grants have been made from the fund in sums of 274*l.*, 690*l.*, 969*l.*—total 1,933*l.*

The largest grant to any one church has been 50*l.*, and the smallest 20*l.*

Returns of the disposal of the first two grants have been received, but they are necessarily imperfect. From 33 of them the following particulars have been gathered: relief has been afforded to 389 families, the heads of whom are church-members, 193 are seat-holders, not members, 56 members of congregation—total, 638 families; in many cases there are three and four members of the church in each, and sometimes three or four seat-holders put down as in one family, but in all cases they have been counted so as to ascertain the families relieved; besides these in the same list 328 scholars were also relieved. As many of the returns do not state what relation the recipient bears to the Church it has not been possible to tabulate them, but judging from a hasty glance at their contents, it will be no exaggeration to say that 1,000 to 1,500 families have been relieved out of the first two grants of 964*l.*, made by the committee.

For the purpose of this committee at least 2,000*l.* monthly will be required, providing the distress should not very materially increase. Should there, however, be a severe winter, then more will be needed for the purchase of warm clothing and bedding.

The application of the fund is intended to be special and so as not to interfere with the general relief; the recipients may be divided into four classes:—

1. Church-members and seat-holders to whom a weekly amount in food or money is given.
2. Ditto, who are assisted in payment of rent or by a single donation to aid them in meeting a difficulty, or by a load of coals, &c.
3. Scholars. These will be assisted principally by grants of clothing which their parents cannot obtain for them.
4. In payment of expenses connected with sewing-classes, and when the local relief fund does not grant it in giving so much per day to the girls who attend; also in promoting any scheme which will keep the young men and boys from the streets.

The Rev. Dr. TYDMAN moved a resolution expressive of admiration of the patience and fortitude manifested by the suffering classes in Lancashire, and earnestly recommending generous contributions towards the Denominational Fund. He said:—

One cannot imagine any form of Christian benevolence at the present time more imperatively required than that which is proposed in this resolution. Such is the distress that heavily presses upon all classes in Lancashire—our Christian brethren especially—that if necessary our other forms of charity should be diverted to the relief of our suffering brethren. I have heard with some surprise that, notwithstanding all that has been written and stated on the subject, the total amount raised by the Congregational Committee is under 4,000*l.* That is a very small sum, and quite inadequate to the occasion. We are greatly indebted to the gentlemen who have formed that Central Committee, and most of all to our friend Mr. Lee, who has expended much time, influence, and property in giving effect to their generous purposes. Of all the sufferers, the Christian sufferers of our manufacturing districts are the last to complain. We admire the general spirit of patience and submission among the multitudes, but we hesitate not to say, though not in any spirit of denominational vanity or self-confidence, that to the Christian population of Lancashire, especially through the medium of Sunday-school instruction, are we indebted for the spirit which our rulers, in common with ourselves, cannot fail to respect and commend. I have heard from some of our ministerial brethren in those districts of the sad scenes of suffering which they witness from week to week and day to day—some of them in Christian abodes, where the inmates are trying to keep up appearances, while from one week's end to another they never taste the luxury of meat, and can hardly find bread to meet the wants of hunger. I cannot imagine but that there will be a most liberal response to the appeal of these brethren, and that instead of three or four thousand pounds the contributions will before long reach thirty or forty thousand. I am satisfied that we shall gather back a rich reward for any amount of contributions we may give in the hearty good-will and prayers of those brethren who will take the churches' bounty as from the hands of God, and look up to him to bring down his holy influence upon the benefactors as well as the sufferers, that so this very suffering may become a means of ultimate good. (Cheers.)

Mr. C. JUPP, of Worcester, seconded the motion.

The Rev. A. RIZZO said that he wished to express his deep and unfeigned thanks to the general committee and to Mr. Lee for the excellent paper which had just been read, and which he hoped would produce an effect not only upon the Congregational community, but upon the public at large, which would be conducive to the right understanding of a somewhat complicated and difficult matter. In addition to the existence of wide and deep-spread distress it was to be feared that disease would make its appearance, and if so, the exhausted condition of the people must give rise to very terrible apprehensions. He had received a letter only yesterday from two ladies in which they said that a somewhat virulent form of fever had broken out in some of the districts of Preston. He hoped that this news would prove to be less serious than was to be apprehended, but he could not help fearing that in the winter there would be much sickness. He was extremely glad to hear the remarks in the paper about the employers of labour. That class had been mostly unfairly dealt with in some of the leading journals, which were constantly pointing to absurd rumours, and telling the manufacturers that they must become growers of cotton, and giving expressions to fallacies which were likely to have a most injurious effect upon the public mind. The manufacturers as a class were far from indifferent to the wants of the poor. If they were indifferent they would not possess, as they did, the confidence and affection of the operatives. The paper had also proved another point of great importance, namely, the high independence

husband; we prefer to be the lady. (Renewed laughter.)

The CHAIRMAN: If Congregationalism is to be the husband, I dare say we are much in the same position as that in which a lady finds herself occasionally when her instincts have led her to anticipate a proposal. We are prepared to say, Yes, and thank you. (Cheers and laughter.)

The CHAIRMAN, in introducing Alfred Woodruff, Esq., of New York, said that, whilst different opinions might be held here with respect to the war in America, they were all united in sympathy with their brethren in America, and only desired that the dreadful conflict might soon cease. (Hear, hear.)

Mr. WOODRUFF said that when he proposed to come to this country his brethren said to him, "What, go to England to receive the cold shoulder?" (Cries of "No, no.") The message with which he was charged, however, was, "Tell them that no calamity can break the bonds of union between American and English Christians. If they cannot understand the principle upon which we wage warfare, tell them that the struggle shall end in the abolition of slavery, and in the weaving of bonds of amity not to be severed by a secular press nor by commercial interests." He wished a jury to be appointed by the Union to take evidence in those cases of misinformation which are liable to lead to most fatal consequences politically, and to lead to misapprehensions that would retard the progress of religion. He wished that there should be a tribunal before which misunderstandings might be explained, and representations made on those nice moral questions which were so interwoven with political and administrative questions—matters difficult to be understood, but, when understood, easy of appreciation.

The CHAIRMAN said it was not in harmony with the constitution of the Union to appoint such a committee as Mr. Woodruff asked for. In replying to a suggestion that Mr. Woodruff wished to refer to remarks made by himself on Tuesday, the Chairman added that he spoke on his own personal responsibility.

After some conversation, the further discussion of the matter was postponed.

The Rev. J. H. HINTON said he could not do better, instead of occupying the time of the Union with a speech, than say "ditto" to every word that had fallen from Dr. Macfarlane. The difference between the Independents and Baptists was so small that it was difficult to account for their not being united. The very name they had taken of late years—"Congregationalists"—was equally applicable to Baptists, and his own church numbered several Pædobaptist members. He could hardly expect that all Christians would come to see eye to eye on the subject of baptism; but giving one another credit for a simple regard to the will of Christ, there ought to be nothing in the world to interfere with the most entire cordiality between the two bodies. (Cheers.)

The Rev. NOBLE SHEPHERD, of Sligo, in returning thanks for the Irish Congregational Union, said that he was truly grateful that it had been put into the hearts of English Congregationalists to take the position which they had done during the past year. He wished, however, to appeal to them on behalf of their brethren and sisters on the other side of the Bristol Channel. What was needed was that the English Congregationalists would more frequently visit them and stir them up to good deeds. Ireland was not yet understood by British Christians, and it could not be effectually benefited till a more correct knowledge of it were obtained by the churches in this country. The time was come for a great effort to be made in Ireland, and if British Christians were stirred up to make that effort, he believed that the time to favour Ireland, yea, the set time, would come. (Cheers.)

The Rev. A. G. FORBES, of Glasgow, as the representative of the Congregational Union of Scotland, begged to express the cordial sympathy which existed between the Congregationalists of Scotland and of England. If anything was to be desired it was that the Congregational Union of England and Wales as such should cease, and that it should become the Congregational Union of Great Britain, yea, and of Ireland. (Cheers.)

THE DENOMINATIONAL MISSION.

The Rev. J. G. ROGERS, B.A., of Ashton-under-Lyne, read an elaborate and exhaustive paper on Denominational Missions. He urged that nothing can be more pertinent to the Bicentenary period than a consideration of the position of the churches in relation to missionary work at home and abroad, and no result could be more important or desirable than the infusion of new life and energy into these enterprises. The religious condition of the country ought to inspire the most diligent effort of every Christian man, even whilst making due allowance for the work that had been done by the churches. Their resources require development, and in many counties the work was in a feeble and languishing state. What we wanted was the vigorous action of a body acting in conjunction with the county associations, and that was the sphere of the Home Missionary Society, which was crippled by want of funds, and which suffered from the ignorance of the churches as to its position and claims. He suggested conferences between its Committee and county associations; and he would prefer a more limited sphere and greater efficiency, particularly in reference to the duties and salaries of evangelists, than existed at present. But there was no need for curtailment, if development were wisely sought. The chief point was that the churches should awake to a sense of obligation. They needed to get rid of the spirit of

isolation, to rise superior to the exaggerated dread of centralised action, and to feel that every church had its own place to fill in the great enterprise.

The Rev. Dr. BROWN, of Cheltenham, in proposing a resolution on this subject, coupled with a vote of thanks to Mr. Rogers, and a request that the paper should be entrusted to the committee for publication, said that it appeared to him that the meeting had now reached the real work of the denominational assembly. The paper they had heard read was just such a one as would indicate to the church at large that the Congregational Union was prepared to go forward with the work given them by their blessed Lord. There was one part of the paper with which he did not altogether agree. He did not think that the large populations should be left out of the plan for evangelising the country. The Congregational churches of this land were doing a work through the various county associations and home missionary societies of which they need not be ashamed; but he hoped that the central society would be nearer and dearer to all their hearts than ever, and that the treasurer and secretary of that institution would be cheered and sustained by the prayers and cheerful contributions of the churches. (Hear, hear.)

The Rev. G. WILKINSON, of Chelmsford, in seconding the motion, said he had organised a staff of twelve young men, and he was surprised and delighted to see how efficient they had become.

The Rev. J. H. WILSON recapitulated what had been lately done by the Home Missionary Society in Somerset, Hants, Worcester, Kent, and Sussex. In those counties forty evangelists were partially supported from the central fund at a cost of 800*l.* a year, or 20*l.* for each evangelist, whilst 1,600*l.* was raised every year by the local county associations, and by the churches where the evangelists themselves laboured. It was due, therefore, to those friends who in those counties had come forward so nobly that this fact should be stated, in order that other counties, which had yet done nothing, or next to nothing, might be encouraged to follow their example. He believed there was a vast amount of latent feeling yet to be developed in every county. The grouping of villages was found to answer the purpose admirably. Not only had God blessed the labours of the people, but money had flowed in to the funds. In Lincoln there was at this moment a proposal to group together some villages, the central one having only a population of 2,000, but these people promised to raise 100*l.* towards 150*l.* for the support of a resident minister, instead of having as at present three or four pastors passing rich on 40*l.* a year. (Hear, hear.) One thing more. He hoped they would become less professional than they were in many places at present. There was a tendency in many small churches to imagine themselves exactly in the position of larger ones, and to go about their work in a similar way, however unsuitable it might be to their circumstances. To counteract the tendency in some degree the committee has resolved that not one of their evangelists should wear white neckcloths. ("Oh," and laughter.) He would explain. Far be it from him to say anything against white neckcloths as such—he wore one himself—(a laugh)—but they held that as the evangelists were working men taken out of the congregations for a special purpose, and would not receive more than at the rate of from 60*l.* to 70*l.* per annum for their services as visitors and Evangelists, it would do them no good but rather an injury to encourage them to adopt a clerical style of dress and to imagine that they must take a position as pastors of churches. (Hear, hear.) One word as to the means. He believed they never would succeed without weekly offerings in the churches. Many persons in country districts could give a penny or a few pence a week, who could not give five shillings or even a shilling at one time, and therefore the committee had resolved that they would encourage by every possible means the system of weekly offerings in their stations.

The Rev. THOMAS JAMES said that out of 1,200 or 1,400 churches in the denomination, scarcely 300 assisted the Home Missionary Society by simultaneous collections.

Mr. S. MORLEY said he believed that difficulty and hesitation as to the employment of lay agency were felt by a large proportion of ministers. As a layman, he stood up on behalf of a lay ministry. He believed they would never be a power in the land until they recognised the principle that every professing Christian was bound to work. All need not necessarily preach.

Ministers and deacons would look out for suitable men and women, they would find them ready to their hands—ready to be called upon. He held it to be a vital question with Congregationalists at this moment. They had been resting too much on the pulpit, and depending too much on mere organisation. As treasurer of the Home Missionary Society, he could tell them of hundreds of districts in this country where there was a large amount of positive heathenism, so far as the great masses of the people were concerned. Principles, in spite of boasting, were worthless unless they could carry the Gospel to the people. In this respect the Wesleyan Methodists had done most. All honour to them! They were setting an example Congregationalists would do well to follow; and he was prepared to say that, if he did not believe there was a greater adaptation in their system to work of this kind than in any other, so far as personal connexion or principles was concerned, he would give up Congregationalism in order to be promoting that kind of action which should diffuse the greatest blessings. Those churches that were doing most direct work were the very churches whose members were giving most evidence of spiritual life, and professing Christians gave poor proof of their sincerity if they were not doing all they could to extend to others the blessing they professed. He felt that this was their life, and he never before had a deeper impression of the

position they occupied, of the union existing amongst them, and of their power for good the moment they rose to their responsibility in this respect. With reference to small contributions received from counties that were doing their own work, he would say that the existence of the Home Missionary Society was only a sad necessity, and the sooner it ceased to be the better. It did not care about a flaming report. When money raised in a district was spent there too there was greater security for its wise expenditure; and by producing liberality in their churches they were most effectually promoting great work. There was now ten times more danger of the spread of Popery from the state of things in the Church of England, than from any efforts of the Roman Catholics. People were drifting on to eternity, thinking they were saved because they were baptized; and evangelists were wanted to go quietly amongst the people, to call upon them systematically in their cottages, to dissipate these errors. The white neckcloth had been spoken of; but they did not want anything professional. Men were required who would read their Bibles and could pray, who could reach people's hearts by sympathising with them in their daily difficulties, who could take an interest in their social condition as well as in their spiritual existence, and who could thus lay hold of the sympathies and affections of the people, and thus accomplish easily an effectual work. He should like to know that there were 1,000 such men at work all over England. There ought to be some in connexion with every church; and if the conviction to which Mr. Rogers had referred were only lodged thoroughly in the hearts of ministers and members, the question of money would soon be settled. He did not know what was to become of the western counties, if Lancashire or Yorkshire did not help them. He felt that this was the great subject of the day. A vastly greater number of people were living in neglect of religion than were giving heed to it. Therefore they ought to wake up and provide a new agency. He was thankful for the Evangelist movement; and he would hail with satisfaction any agency by which they could reach the people. They seemed really forgetful of the tremendous necessities by which in many districts they were surrounded. The extent of heathenism in London was appalling. They wanted thousands of pounds a-year to support personal consecration such as they had never witnessed. (Hear, hear, and applause.)

The Rev. Mr. MAYS said that there was one thing in which the Wesleyan Methodist lay system failed—viz., in regular visitation; lay preaching would not reach those who never attended worship at all.

The Rev. R. P. CLARKE, Uxbridge, said that in connexion with his church there were eight local preachers, and there were quarterly meetings at which reports were made and work planned. Each lay preacher, when he went out to preach, was accompanied by another layman, who gave out hymns and fixed tunes. The lay preachers were appointed by the church. But along with this agency they required another, that of evangelists, to visit places never reached. Within a district of five or seven miles there were twenty villages, and the Gospel was not preached in above two or three; in the rest the people were in heathen darkness.

The Rev. J. BARTLETT, Worcester, suggested that churches should be counselled to employ their members in speaking and preaching. The objection to laymen arose through laymen having been allowed to go out of themselves. As a rule the men who went the fastest were those who, in this case, should be kept back, and the men who had to be urged again and again made the most efficient speakers and teachers. At Worcester there were fourteen lay preachers, whom he met weekly, when one of them gave the outline of a sermon, and the improvement that had been made in four months was surprising. Evangelists were employed to visit villages which were preaching stations, and the congregations, had been nearly doubled, through two things acting and reacting on each other. If their friends objected to lay agency they must not have evangelists.

The Rev. J. KELLY, Liverpool, held the principle that every person entered a church to do what he or she could for Christ; and there were many ways in which good might be done without attempting to preach. The Church of England was fast coming to this conviction. He did not allude merely to the employment of Scripture-readers, but female agency was being developed to a large extent, and it appeared to him marvellous that they had never thought of this kind of agency. The idea of personating with Christian influences the vast population which they had to deal by mere official instrumentality, was about the grossest absurdity that could well be conceived. They could never accomplish their object until they could infuse a missionary spirit into all their church-members, under government and regulation, for disorder never promoted work. Five times the amount of agency connected with his church could be employed in the immediate locality, which was but an illustration of what was to be done amongst the dense population of Lancashire and Yorkshire.

Mr. JUPE, of Mere, believed that but for the prevalence of the drinking customs of the country the evangelistic efforts that were put forth would be far more successful than they appeared to be at present.

Mr. HENRY LEE said he had observed with pain in the manufacturing districts that a large proportion of the wives of the working men never entered a place of worship. They appeared to him to be the most neglected class in the community.

The Rev. G. SMITH remarked upon the value of female agency generally in connexion with the works of Christian aggression.

Mr. RANYARD pointed out the advantages that had arisen in many places from the employment of Bible-women. There were now about 180 of these in London.

The Rev. A. REED, of Preston, said that in that town the employment of Bible-women had

proved very advantageous, especially in this time of distress.

The resolution was then adopted unanimously, and the assembly adjourned.

THE DINNER.

The London Tavern was again the place of attraction as soon as the session closed, and a plentiful dinner was supplied to all who assembled. At its conclusion, a part of the National Anthem was sung. The Rev. S. Martin presided.

The Rev. J. H. WILSON moved a resolution of advice to the brethren to purchase and generally to promote the circulation of the works of the Puritan divines, republished by the Religious Tract Society, and in Edinburgh. Reference was made especially to the writings of John Howe, Drs. Owen, Adams, and Goodwin. Mr. Wilson explained that sixty volumes of Nichol's Series, costing 80*l.* if bought at the usual price, could be obtained for 10*l.* by those who subscribed for the three series, which in the publication would extend over ten years.

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Dr. FERGUSON made a statement respecting the Pastors' Retiring Fund, which had now reached 29,000*l.*, including 5,000*l.* promised. Of this 5,000*l.*, 2,000*l.* was conditional upon the fund reaching 40,000*l.* by next August. Since the establishment of the fund, three years and a-half ago, thirty annuities had been granted of from 20*l.* to 50*l.*; but last night, with heavy hearts, the managers were obliged to decline eight applications. Nothing less than a fund of 200,000*l.* would really provide what was necessary for the full accomplishment of the object in view. Mr. Guest had made an excellent suggestion, which had already been acted upon in several instances, namely, that by a payment of 10*l.* churches should make their pastors life-members. The advantage would be that they would be at liberty to vote in the distribution of the money, and have a first claim upon the funds. One important feature of the fund was that it was managed without expense.

In reply to the Rev. Jas. Smith, Dr. FERGUSON said that nearly the whole of the fund had been obtained from large donations, and not from congregational collections. Mr. SMITH thereupon suggested that if the churches would only take the matter up, and each send a collection, the object would be speedily and fully accomplished.

The Rev. P. THOMSON, of Manchester, moved, and the Rev. Mr. GUEST, of Taunton, seconded, a resolution, which was unanimously adopted, urging the fund upon the support of the churches.

The proceedings then terminated with the doxology.

FOURTH DAY—THURSDAY.

The sitting was resumed on Thursday morning at ten o'clock, the Rev. S. Martin in the chair. The proceedings were commenced by a short devotional exercise.

CHAPEL-BUILDING.

The Rev. J. C. GALLAWAY, M.A., Secretary of the English Congregational Chapel-Building Society, read a report upon chapel-building. The number of chapels already opened this Bicentenary year, or in course of erection, or projected, with a moral certainty of being completed within three years, is 300. The number of sittings which it is thus intended to place at the disposal of the denomination is about 165,000, and the cost of the buildings is estimated to amount to about 495,000*l.* This return, necessarily imperfect, comprised every district of the country, and embraced chapels building from private sources, independent of any aid from the society. Regarding this as the first return from one branch of the Bicentenary work, it was not unlikely that the general result would prove five or even ten times the amount originally named as likely to be the limit which the Bicentenary contributions would reach. With regard to the cost of the chapels the report recommended a regard to cheapness, as far as that result could be obtained consistently with durability of structure, attractiveness of style, and eligibility of site; but it strongly urged these latter points as essential to the success of ordinary chapel-building operations.

The Rev. C. GILBERT, secretary of the London Congregational Chapel-Building Society, in moving a congratulatory resolution, which also recommended the London and country societies to the support of the churches, said that it was a matter of no ordinary interest in looking back to the labours of those societies to feel that so much had been accomplished by the chapel-building agencies. An esteemed brother who had been at considerable pains to collect statistics on the subject had informed him that in 1856 there were 37 Congregational chapels erected in England and Wales, 31 in 1857, 38 in 1858, and 70 in 1859, being a total of 146 chapels in four years, or an average of nearly one every week. During the past year the ratio had increased to nearly three every fortnight. If, however, the population of London went on increasing, there would be necessity for every chapel that could be built to accommodate the wants of the people. Seventeen churches in London had rebuilt their chapels during those thirteen years at a cost of about 90,000*l.*, and the London Society had purchased, built, or added others to build forty-nine chapels at a cost of about 141,200*l.* Six chapels were either in progress or projected during one year at a cost of 24,000*l.*, and four of the number were aided by the society. The society had also purchased Tottenham-court-road Chapel by auction, thus saving that honoured edifice to the denomination. Altogether, the society had

called into existence 73 chapels at a cost of 258,000*l.* (Cheers.)

The Rev. H. W. PARKINSON seconded the motion. He said that in Lancashire they had made a great effort to raise a considerable number of places of worship. They proposed to build thirty new chapels at a cost of 20,000*l.*, and this, notwithstanding the distress in the cotton districts, which considerably hampered their movements. Their plan was as far as possible to build the churches in situations where they were likely in a reasonable period to become self-supporting. It was absolutely necessary that strenuous efforts should be made to enlist the working population on the side of religion, otherwise the infidels and secularists would get hold of them.

The Rev. J. ROSS, of Hackney, briefly addressed the assembly in reference to the best means of raising money for chapel-building purposes, and strongly urged the importance of inculcating the system of weekly offering.

The motion was then agreed to.

It was then resolved that the autumnal meeting next year should be held at Liverpool, and in the year following at Bristol.

THE DISTRESS IN LANCASHIRE.

Mr. HENRY LEE read a paper on this subject. After giving statistics to show the extent of the distress, he said that, though it fell heaviest on the labouring classes, it seriously diminished the resources of the employers, whose capital was locked up in mills and machinery. No doubt some had benefited by the advance in the value of materials, fortunate holders of cotton, yarn, or cloth, who had the foresight and the money to make provision against the coming dearth, but these were very few in number—indeed, the number of mills built during ten years indicated that the profits had been invested to a large extent as they had been made. The greatest gainers were the speculators, who had purchased cotton and yarn as they would railway shares or bank stock. These were a nondescript section of the community, comprising some of all classes. There were also dealers who had anticipated the advance, taking advantage of that disposition to sell at a reasonable profit which more or less always prevails. These remarks were suggested by statements that spinners and manufacturers had made enormous gains. His observations were of a contrary character, and he was fully persuaded that the greater portion of the gain from this source would be absorbed by dealers in cotton cloths throughout the world, and not the least in the metropolis. When the history of the crisis came to be known, it would be found that the employers of labour had not been unmindful of their suffering workpeople, though it had not been blazoned forth in the columns of the leading journal. It was known that 50,000*l.* in money had been already spent, independently of outside donations. Add to this private benevolence, relief afforded in bread, soup, meal, remission of rent, and lent money, and an amount would be represented completely throwing into the shade the efforts that had been made in London and elsewhere. A circular had been issued to ascertain what the Congregationalists had done, and from sixty to seventy replies showed that they had not been unmindful of their duty. He read several of the replies. One from Staleybridge stated that 1,000*l.* had been contributed to the local fund by a few members of the Independent congregation, in which there were three large employers of labour. Money had also been given to the workpeople. One gentleman for some time allowed 2*s.* a week to a portion of his unemployed hands, and since more had been thrown out of work he had established a soup-kitchen. Another, besides pecuniary aid, had given, it was estimated, 60,000 quarts of soup. At Bury it was reported that one employer gave 1,000*l.* in the form of two days' wages for five hours' work and 600*l.* to the local relief fund. Another firm bought provisions and let the people have them at much less than cost price, besides sending 50*l.* monthly to the local fund. At Heywood some of the hands, though totally unemployed, were daily supplied with food by their employers. Respecting the Congregational Fund Mr. Lee said:—

Some have asked, why have a separate fund for distressed Congregationalists; why not send them to the general relief committees or to the Poor-law guardians? We reply as follows:—

1. This fund was established to afford churches in the south, who sympathised in the distress of the people, an opportunity of sending their contributions to a central committee, that they might be more equally distributed amongst the suffering churches than could be done by individual applications through the columns of the press; and to avoid the confusion and perplexity which would otherwise have arisen from the number of these applications.

2. Because there are many cases of suffering amongst the more respectable class of our members known only to the minister and deacons, and which can only be reached by this special means.

3. Because the maximum amount afforded by relief committees—2*s.* per head—although sufficient for the very indigent, or those who have large families, is not enough for the more respectable class, who have higher rents to pay and who have been accustomed to a more generous diet, besides that in many instances the amount of relief is not more than 1*s.* 6*d.* or even less per head.

4. Because the local relief committees are obliged, in consequence of the numerous applicants and constant impositions to which they are exposed, to adopt some stringent rules, and consequently are unable to meet the special cases which constantly arise when timely help by donation of one sum or gift of clothes might save the parties from much greater distress, or the sacrifice of their little property.

The amount received up to the present time, Oct. 4, by the committee, is 3,224*l.* 3*s.* 7*d.*; expenses incurred,

31*l.* 6*d.* 11*d.*; money distributed, 1,980*l.* 2*s.* 8*d.*; balance on hand, 1,244*l.* 0*s.* 11*d.*

Three grants have been made from the fund in sums of 274*l.*, 690*l.*, 969*l.*—total 1,933*l.*

The largest grant to any one church has been 50*l.*, and the smallest 20*l.*

Returns of the disposal of the first two grants have been received, but they are necessarily imperfect. From 33 of them the following particulars have been gathered: relief has been afforded to 389 families, the heads of whom are church-members, 193 are seat-holders, not members, 56 members of congregation—total, 638 families; in many cases there are three and four members of the church in each, and sometimes three or four seat-holders put down as in one family, but in all cases they have been counted so as to ascertain the families relieved; besides these in the same list 328 scholars were also relieved. As many of the returns do not state what relation the recipient bears to the Church it has not been possible to tabulate them, but judging from a hasty glance at their contents, it will be no exaggeration to say that 1,000 to 1,500 families have been relieved out of the first two grants of 964*l.*, made by the committee.

For the purpose of this committee at least 2,000*l.* monthly will be required, providing the distress should not very materially increase. Should there, however, be a severe winter, then more will be needed for the purchase of warm clothing and bedding.

The application of the fund is intended to be special and so as not to interfere with the general relief; the recipients may be divided into four classes:—

1. Church-members and seat-holders to whom a weekly amount in food or money is given.

2. Ditto, who are assisted in payment of rent or by a single donation to aid them in meeting a difficulty, or by a load of coals, &c.

3. Scholars. These will be assisted principally by grants of clothing which their parents cannot obtain for them.

4. In payment of expenses connected with sewing-classes, and when the local relief fund does not grant it in giving so much per day to the girls who attend; also in promoting any scheme which will keep the young men and boys from the streets.

The Rev. Dr. TIDMAN moved a resolution expressive of admiration of the patience and fortitude manifested by the suffering classes in Lancashire, and earnestly recommending generous contributions towards the Denominational Fund. He said:—

One cannot imagine any form of Christian benevolence at the present time more imperatively required than that which is proposed in this resolution. Such is the distress that heavily presses upon all classes in Lancashire—our Christian brethren especially—that if necessary our other forms of charity should be diverted to the relief of our suffering brethren. I have heard with some surprise that, notwithstanding all that has been written and stated on the subject, the total amount raised by the Congregational Committee is under 4,000*l.* That is a very small sum, and quite inadequate to the occasion. We are greatly indebted to the gentlemen who have formed that Central Committee, and most of all to our friend Mr. Lee, who has expended much time, influence, and property in giving effect to their generous purposes. Of all the sufferers, the Christian sufferers of our manufacturing districts are the last to complain. We admire the general spirit of patience and submission among the multitudes, but we hesitate not to say, though not in any spirit of denominational vanity or self-confidence, that to the Christian population of Lancashire, especially through the medium of Sunday-school instruction, are we indebted for the spirit which our rulers, in common with ourselves, cannot fail to respect and commend. I have heard from some of our ministerial brethren in those districts of the sad scenes of suffering which they witness from week to week and day to day—some of them in Christian abodes, where the inmates are trying to keep up appearances, while from one week's end to another they never taste the luxury of meat, and can hardly find bread to meet the wants of hunger. I cannot imagine but that there will be a most liberal response to the appeal of these brethren, and that instead of three or four thousand pounds the contributions will before long reach thirty or forty thousand. I am satisfied that we shall gather back a rich reward for any amount of contributions we may give in the hearty good-will and prayers of those brethren who will take the churches' bounty as from the hands of God, and look up to him to bring down his holy influence upon the benefactors as well as the sufferers, that so this very suffering may become a means of ultimate good. (Cheers.)

Mr. C. JURE, of Worcester, seconded the motion.

The Rev. A. REED said that he wished to express his deep and unfeigned thanks to the general committee and to Mr. Lee for the excellent paper which had just been read, and which he hoped would produce an effect not only upon the Congregational community, but upon the public at large, which would be conducive to the right understanding of a somewhat complicated and difficult matter. In addition to the existence of wide and deep-spread distress it was to be feared that disease would make its appearance, and if so, the exhausted condition of the people must give rise to very terrible apprehensions. He had received a letter only yesterday from two ladies in which they said that a somewhat virulent form of fever had broken out in some of the districts of Preston. He hoped that this news would prove to be less serious than was to be apprehended, but he could not help fearing that in the winter there would be much sickness. He was extremely glad to hear the remarks in the paper about the employers of labour. That class had been mostly unfairly dealt with in some of the leading journals, which were constantly pointing to absurd rumours, and telling the manufacturers that they must become growers of cotton, and giving expressions to fallacies which were likely to have a most injurious effect upon the public mind. The manufacturers as a class were far from indifferent to the wants of the poor. If they were indifferent they would not possess, as they did, the confidence and affection of the operatives. The paper had also proved another point of great importance, namely, the high independence

of the artisans. Cases had come under his notice in which persons when visited had said, "Don't put down my name, I have a little work and can do without relief this week; let some one else have it." (Cheers.) There was no fear of the genuine operatives abusing the kindness of the public; they would be only too glad as soon as they had cotton and work to dispense with charitable aid. The relief which Christian people had extended to others had had effect upon many an infidel heart and secularist. (Hear, hear.) He would take that opportunity of thanking the religious press, not only the *Patriot* and *Nonconformist* but the *Christian World* especially, for the kindly help they had rendered. He hoped it would not be long before the Lancashire committee had at least 2,000l. per month at their disposal. He would close with two practical suggestions, and in mentioning them he could not but feel somewhat in the spirit of a deceased father—(hear, hear)—whose papers and memoranda he had recently had to consider, and who had himself distributed on a former occasion a considerable sum of money in Lancashire, and who had been connected closely with America as the delegate of the Congregational Union. He would in all humility suggest to the churches the propriety of setting apart a day of solemn and earnest prayer and intercession before God for peace in America and returning prosperity to Lancashire. He would also venture to suggest—remembering the last chapter in the book which his father had presented to the Union on his return from America—whether they could not address their brethren in the North, and in the South too, in words of Christian earnestness, entreating them to use their influence for the speedy termination of so disastrous a conflict. (Cheers.)

The meeting was further addressed by Mr. Fish, of Blackburn, the Rev. R. G. Milne, of Tintwistle, the Rev. R. M. Davies, of Oldham, secretary of the denominational fund, and the Rev. Dr. Halley. After which the resolution was carried unanimously. A resolution relating to the Paris chapel and mission was then adopted.

THE WAR IN AMERICA.

The CHAIRMAN, after a few words of explanation, then called upon Dr. Massie to move a resolution on the subject of the civil war in America, after which he would ask Mr. Woodruff again to address the assembly, merely begging him to steer as clear as possible from political subjects. (Hear, hear.)

The Rev. G. SMITH, the secretary, reported that the Congregational Union of New York had addressed this Union, indicating their feelings in relation to England, and offering congratulations on the Bicentenary. An affectionate reply was returned, as it was known that the churches in the Northern States had been free from the contamination of slavery. The committee offered no opinion on the war, except expressing the hope that it would soon terminate and lead to the abolition of slavery. A delegate from the Maine Union had addressed to them a political letter (as he was unable to attend personally), but it was thought better not to read the letter, as it would lead to the expression of diverse opinions.

The Rev. Dr. MASSIE moved the following resolution:—

"That the Congregational Union has ever regarded their brethren of the Congregational churches in America as their lineal and collateral kindred, representing the same fathers and teachers of early Puritanic and Nonconformist lineage, who testified and suffered as witnesses to the sovereign and revealed will of their Lord and Redeemer, and the inviolate and sacred rights of conscience, and who by their sacrifices, virtues, and labours, on both sides of the Atlantic, for the truth and sufficiency of God's Word, have maintained and extended the life and purity of Evangelical churches; and in remembrance of such prolonged ecclesiastical affinity, this assembly hails with grateful satisfaction the assurances of cordial sympathy and congratulation now conveyed by the letter of the Rev. Dr. Thomson, and approves of the replies returned by the committee, and remits to it all further correspondence arising from this communication.

"That this assembly cherishes the assurances that their Congregational brethren in America have preserved their churches from the polluting and contaminating fellowship of the slaveholder and the slaveholder, believing as they do that slavery is the summing up and concentration of all social evils, and the stronghold in which the principle of tyrannical power reigns triumphant: that with this assurance the assemblies of this Union have repeatedly addressed with the freedom of Christian confidence their American brethren in behalf of brethren in bondage, pleading that they should employ their influence on their own country for the entire abolition of slavery, in resistance to the aggressive policy of representatives and rulers chosen and imposed by the influence of a slaveholding oligarchy and the gains of commercial intercourse. This assembly adheres to and would yet emphatically renew their importunities for the speedy and effectual liberation of all who are held in slavery throughout America.

"This assembly would, without entering into the occasion or question of the war now raging, express its unfeigned compassion for the people who suffer, and its sympathy with the Christian brethren who long for the immediate cessation of this fratricidal conflict; and would commend in fervent prayer to God, as ruler among the nations, the cause of the poor and oppressed, and entreat him to bring to a speedy termination the unnatural hostilities by which the principle of popular government is covered with reproach, the work of righteousness and peace is resisted, and our common Christianity is dishonoured and impeded."

The Rev. J. C. GALLAWAY seconded the motion.

The Rev. NEWMAN HALL said that whatever difference of opinion there might be as to the intentions of the North, there was no doubt whatever of the intentions of the South. The Vice-President of the Confederacy had declared that slavery was the chief corner-stone of their Government; and a New Orleans divine had declared in a sermon that the perpetuation of slavery was a trust providentially committed to the South.

Mr. JAMES SPICER said he rose to oppose the resolution which had just been read. Memorials had been sent from this country from time to time to the churches in America urging them to do what they could against slavery, but they had been received with such coldness, that at last they were no longer

sent. (No no.) At length they even refused to send deputations to us because our memorials were full of remonstrances against slavery. He felt that the war was simply the result of a party movement and did not originate on the question of slavery. The wisdom of the Union would therefore be to follow the example of the Government and to remain perfectly neutral. If the Union passed a resolution it would go out that it was in favour of the North. Now he was not in favour of the North, but perfectly neutral. (Hisses.)

The CHAIRMAN begged that in a Christian assembly there might be no sounds like that. (Applause.) If they came from the gallery, it could be cleared; but he thought that there was gentlemanly and ladylike feeling enough to repress them.

Mr. SPICER said they could sympathise with suffering brethren, but they could not forget that the pulpits of America had been made the instruments not of pouring oil upon the troubled waters, but of exciting passions and intensifying the war feeling. That being so, the people were not entitled to sympathy. He did not sympathise with such feelings; they had not promoted peace. A friend in America wrote to him that he had heard from the pulpit a lecture inciting the people to carry on the war instead of a sermon. If the churches of America had boldly remonstrated, and had taken active measures to induce the Government to abolish slavery, the meeting might have taken a decided course; but they had not done so, and now when they were in circumstances of difficulty, and saw the South receding from them, they would do anything—for what? Simply for empire—not for the freedom of the slaves. ("No, no!" and "Yes, yes!")

The CHAIRMAN requested the meeting to allow the expression of opinions, as they were no way committed to them.

Mr. SPICER said that President Lincoln had done enough to set all the black men against him. He told the black man that he was inferior to the white—that he could not find room for him in the Northern States, and that he wanted to find some solitary island on which to put him. How could they respect such people, when a whole country pretended to be in favour of the blacks and yet in actions were so thoroughly opposed to them? He deeply deplored that any resolution had been brought forward. The war was likely ere long to come to a natural termination, and any resolution upon it by the Union must therefore be very ill-timed. They should always, he hoped, be found to bear testimony against slavery; he yielded to no man in detestation of it; and it was only because he thought that the course now proposed would be injurious to the interests of the slave that he was opposed to it. The North had offered that if the South came back to the Union the *status quo* should be maintained on the subject of slavery. Such people were not entitled to sympathy. He begged to move the previous question.

The Rev. Dr. TIDMAN said:—

I rise to second the amendment. I had, indeed, asked permission of the chairman to make a similar proposition to that with which the previous speaker concluded his speech, though I do not go along with him in all he has said. With all possible respect for my friend, I much regret that he gave expression to certain sentiments—sentiments with which I have no sympathy. I heartily hope that the issue of this contest will be the overthrow of slavery both in the North and South, but I think that the introduction of the subject in this assembly at this time, and in the long resolution we have heard read, and which we cannot possibly consider at this advanced period of the session, will do injury to the cause, and that it will do injury to ourselves and no good to any party if we go on with this discussion. By "the previous question," I am sure you will understand simply a motion that this matter be not discussed and this resolution be not put. (Hear, hear.)

The Rev. Dr. WADDINGTON said that the Congregational ministers in America had pursued one steady course of action in reference to slavery, and the present discussion would be looked upon by them as the test hour of English Congregational consistency. He therefore opposed the amendment, though he should be glad to see the resolution considerably shortened.

Mr. CHARLES REED said that in his opinion the Union would have acted wisely to have abstained altogether from the discussion.

The Rev. H. ALLON said he should exceedingly regret the withdrawal of the resolution without a better one being put in its place. With the permission of the Chairman he would move an amendment.

The CHAIRMAN ruled that no other amendment could be submitted till the "previous question" had been disposed of.

Mr. DANIEL PRATT hoped that an unmistakable deliverance would be sent forth from that assembly.

The Rev. W. KENNEDY suggested that both the resolution and the amendment should be withdrawn, and that the subject should be referred to a committee. (No, no.)

The Rev. G. SMITH said that he felt it his duty to call attention to the position of the committee in reference to the resolution now before the assembly. The committee had in the first instance decided that the American question should not be brought forward by them in any shape, and he thought that the soundness of that decision had been proved by the discussion which had taken place. Subsequently, his excellent friend Mr. Woodruff had had an interview with him, and had presented very honourable testimonials, delegating him to the Union, and an arrangement was at once made for him to have an opportunity of addressing the meeting. He (Mr. Smith) did not imagine that that speech would lead

to the introduction of controverted matter. Dr. Massie had submitted to him the draft of his resolution, and upon his suggestion had omitted certain passages. (Laughter.) To this extent, therefore, he was a party to the introduction of that resolution, but he was decidedly of opinion that the course indicated by Mr. Kennedy would be by far the wiser one. It would be better to adopt no resolution than to pass one by a bare majority. Their Congregational brethren on the other side of the Atlantic could have no doubt as to their attachment to them. If both resolutions were withdrawn, they could then give the right hand of fellowship to the brother from America, and assure him that there were not firmer friends of freedom than the Congregational churches of England. (Cheers.)

After further discussion the amendment and resolution were both withdrawn.

The Rev. H. ALLON then moved a resolution to the effect that it did not lie with the present meeting to pronounce an opinion on the political or social questions involved in the war, but that it deeply deplored the war as a strife between brethren, and called upon Christian brethren in America to pray for its speedy termination and the speedy removal from the land of that accursed thing, slavery.

The Rev. W. TYLER seconded the motion, which, however, met with several opponents on account of its being open to pretty much the same objections as the original resolutions. A proposal to refer it to a sub-committee was made and withdrawn, and, after some time spent in discussing the best mode of procedure,

The Rev. N. HALL proposed the following amendment, which Mr. Allon at once agreed to accept in place of the resolution:—

That this meeting deeply deplores the war now raging in America, expresses deep sympathy with its Christian brethren there, and profoundly prays for the speedy termination both of the war and of slavery.

Loud applause followed the reading of the resolution, which was at once unanimously adopted, and an address from Mr. Woodruff was postponed until after dinner.

A resolution of thanks was then passed to the minister and deacons of Weigh House Chapel, and also to the chairman, and the assembly broke up.

THE DINNER.

About three hundred gentlemen sat down to an excellent cold collation at the London Tavern. After the removal of the cloth, Mr. Woodruff, the delegate from the United States, was invited to address the meeting without restraint, as to the causes of the war in America, and the attitude assumed towards that country by England.

Mr. WOODRUFF, who was received with very hearty applause, said he should confine his remarks entirely to questions that were misapprehended on one or both sides of the Atlantic, as there was no difference between the Congregationalists of England and America on the subject of slavery. To commence with the history of the rebellion. The great difference between the Democratic party of the North and the Republican party was as follows:—When it was proposed to put the Republican party into power, the question was, shall slavery be extended over yet more virgin soil? The Republican party assumed the responsibility of saying that not another square inch of the continent of America should be polluted with slavery. The South with equal unanimity—except as regards a few border States—said, If you take that issue we will destroy the Government. Six or eight months before the final ballot-box was opened the slavery question was in agitation. The election took place in November, 1860, but President Lincoln did not take his place till the 4th of March. During the interval the South diligently prepared for war, but the North firmly believed they would constitutionally yield to the authority of the ballot-box and not proceed to extremity. Moreover, every pulpit and every Sunday-school in the North had exerted a moral influence in favour of peace. No doubt that was a mistake as the result had proved, and no wonder that the Southern arms had in the first instance proved victorious. The North had been true from the beginning to its convictions on the subject of slavery. The Republican party had step by step vindicated the principle that slavery should not exist beyond the sphere where the Constitution had placed it; and as the law did not recognise slavery in Columbia slavery was prohibited there. Treaties were entered into with England for the abolition of the slave trade on the coast of Africa, and one person was executed for violating that treaty and engaging in the traffic. Why did not the people of England give the North credit for sincerity? They said that Mr. Lincoln's proclamation did not affect those slaves which remained in the Union, or which returned to the Union. But Mr. Lincoln, and every other sane man in the North, knew that the proclamation was in accordance with the constitution. Some of the border States would probably come and claim their constitutional rights as slave States, but the cotton States surrounding the Gulf of Mexico would no more heed the proclamation than the noise of the ocean. It was very easy to misapprehend, and it was also very easy to misquote. He would refer briefly to the address of the chairman as an illustration of misquotation. He referred to the chairman because the case would be understood, and because he (Mr. Woodruff) loved him as he loved few men in England. When Mr. Martin, in his invaluable address, quoted President Lincoln's opinion that the war was injurious and needless, he quoted that sentiment as endorsing the English sentiment that the war might have been avoided. The fact was that the President meant no such thing; he said that language only as showing that the onus

of the war lay with the South. It was very important that some method should be devised by which such matters might be explained, because it was from such misapprehensions that the heart of England was not in perfect sympathy with the North. With regard to suffering Lancashire, he could weep tears of blood when he thought of the sad effects of the war upon that unhappy country, and he had intimated to his friend Lee that he was ready to give some practical proof of his sympathy. But he would remind them that there were sufferers in America too, on the battle-field. He believed that the anti-slavery sentiment was growing stronger and stronger in America. The South declared that they would not only secede, but would for ever remain the enemy of the North, and would constitute a vast republic founded on slavery. If the North had let them go they would have devoted their wealth and energy towards the spread of the institution of slavery all over the feeble republics of South America, in spite of the North, and in spite of England; and it might have involved the world in a war which would have rolled back the tide of civilisation and Christianity for centuries. Christians in England were longing and praying for peace, but Christians in America wondered—and there were misapprehensions there as well as here—they wondered why when that form of republicanism was framed they did not see that the limitation of slavery was its death. They thought that the first step they took to kill slavery would have been welcomed in England, and he (Mr. Woodruff) believed it would when it came to be thoroughly understood. He was not sorry to hear the extravagant utterances of some religious men of the North reproved, but there was on the other hand a money complicity with slavery which had been taken advantage of by the secular press of the two countries, and turned to the worst purposes. If Congregationalists would be true to the abolition sentiment, day with its resplendent glory would not more certainly follow the darkness of night than would their hearts heat in love and sympathy and unity with their American brethren. (Cheers.)

The CHAIRMAN said that they all felt extremely obliged to Mr. Woodruff for his explanations. The few words which he had quoted in the opening address had been quoted without any animus, and he had no doubt, if they were read in connexion with the context, it would be found that they were not adapted to give pain to their friends in the North. He hoped that that would be the case. (Cheers.)

The majority of the ministers and delegates then adjourned to Stepney, where a sermon was preached in the Old Meeting by the Rev. J. C. Harrison and a communion service was held, at which the address was delivered by the Rev. James Parsons, of York. Thus terminated the autumnal session of the Union.

BICENTENARY MEETING AT ST. JAMES'S-HALL.

On Wednesday evening, a public Bicentenary meeting was held in St. James's-hall, Piccadilly. About three thousand people were present, and the proceedings throughout were of the most animated description. Mr. J. R. Mills, M.P., took the chair at six o'clock, and was surrounded upon the platform by a large number of ministers and laymen from all parts of the country, as well as of the metropolis. A hymn was sung, and the Rev. George Gill, of Burnley, offered prayer.

The CHAIRMAN, who was received with applause, spoke briefly of the results of the Bicentenary commemoration. Controversy was neither shunned nor courted, but it was thrust upon them. Their opponents forgot the sage advice of the Archdeacon of London to his clergy, whom he advised not to enter into discussion upon the points in dispute between the Nonconformists and the Church of England. The consequence has been that the cause of truth has been served. The principles, character, labours, and sufferings of the ejected ministers have been fully vindicated, and their whole character and conduct, in all its conscientiousness, patience, and dignity, has been held up to the reverence and admiration of the present age and of the age to come.

Mr. GEORGE HADFIELD, M.P., was received with cheers on rising to move the first resolution, as follows:—

That this meeting recalls with devout gratitude to God the memory of the 2,000 ejected ministers and other sufferers of 1662, who rather than surrender the claims of conscience and of truth, submitted to ecclesiastical privation, social degradation, and temporal loss, but whose Christian heroism gave a hallowed impulse to the interests of liberty, patriotism, and evangelical truth, and the influence of whose doings is intimately connected with the present position and future well-being of the human family.

He dwelt with satisfaction upon the fact that Dissent had renovated the spiritual life of the members of the Established Church.

They have, I believe, been aroused by the activity around them into something like action; and since State support was withheld from them for church-building, they have voluntarily done what the State refused to do for them, by expending 7,000,000, or 8,000,000, in the erection of 3,000 or 4,000 churches. (Applause.) Three years ago, at a meeting of the Foreign Aid Society, Mr. Gladstone, our able Chancellor of the Exchequer, stated that that society once received from the taxes 7,000,000 a year, which grant was withdrawn abruptly, so that it was feared and concluded by some that there was an end of the society; but, at that time, instead of its income being 7,000,000 a year from the State, it was 70,000,000 a year from voluntary contributions. If I wanted an illus-

tration of the difference between the loving principle of Christian men on the one side, and the demoralising influence of State pay on the other hand, I should find it in Ireland. There they have had State pay above 100 years. The Royal bounty, now amounting to 40,000,000 a year, is divided between the Presbyterian Church of Ireland, the United Presbyterian Church, and the Remonstrant or Unitarian Church. The Government has bought them all. (Laughter.) I am not using language unadvisedly. A few weeks ago the Secretary for Ireland, in reply to my objection to this grant, said it was made not for a spiritual purpose, but for a political object. (Applause.) That grant has been increasing as the denominations have decreased. (Laughter.) In 1834 they were 20 per cent. more numerous than they were in 1861, but the pay had increased 50 per cent. Contrast them with a denomination in Scotland holding the same principles, and having the same discipline. Since the secession in 1843, that denomination, not more wealthy nor more numerous than the Irish Presbyterians, has raised 6,000,000, for Evangelical purposes; and the Irish Presbyterians, more wealthy and more numerous in 1843 than the seceders in Scotland, have received from the State something like 750,000. Whilst the one is filling Scotland with its efforts and influence, the other is the only denomination calling itself Protestant Nonconformist in the United Kingdom that degrades itself by receiving a single shilling from the State. It is our glory that there is not a single denomination amongst us at this time that receives State pay. (Hear, hear.)

Mr. Hadfield then spoke of the extent of the persecution to which the Puritans were subject in the reign of Charles II., and to their loyalty to their own country.

When they had borne persecution for twenty-six years, "they were still capable of turning the scale on either side, according as they threw in their weight;" and this casting vote of the Dissenters was literally wanted on the last critical occasion in the history of this country—that is in that Parliament which passed the Act of Settlement, which gave the throne to the present reigning family. (Cheers.) They did throw in their weight, and this family, to which we are loyally attached—(cheers)—owes them a debt of gratitude. Bishop Burnet declares in his quaint way that "whereas the Dissenters could never agree among themselves upon any subject whatever—(laughter)—yet in support of the Act of Settlement they were unanimous to a man." I will not go through the period when traitors sought to introduce the Pretender. I wish that Macaulay had written the history of that time, upon which I believe a gentleman is now engaged. We were on the point of being delivered up to France; and if the Dissenters of 1714, on the death of Queen Anne, had turned retrograde, we should have been in all probability a province of France, or our monarch would have been a pensioner of France. In three memorable petitions which they presented to the throne on the accession of George I., they have recorded their sentiments in a manner gratifying to us. So uncertain were their opponents as to their attachment to the throne of George I., that, when the University of Oxford presented a memorial of congratulation to the monarch he refused to take it because it was "a piece of hypocrisy, self evident." Oxford itself had to be kept in order by a troop of dragoons sent on purpose, with orders to shoot any man that walked out of his boundaries. What was the language of the denomination at that time? Queen Anne died on August 1, 1714, and the first Pretender landed in December. The date is important, because it shows that these consistent men stood by the monarch, not in days of sunshine only, but in the trying time when the throne trembled. On the arrival of the King they assured him of their loyalty and affection, their attachment to the throne, and their gratification at seeing him in his place. When there was a talk of invasion by the Pretender, they addressed the throne in terms which it is important should be known. These were the sentiments of our ancestors when the throne of the present reigning family was in jeopardy:—"Whilst your Majesty's Government is disturbed at home and threatened with invasion from abroad [this was in August, before the Pretender's landing in Scotland], we can answer for those of our persuasion. There are none of them whose principles and inclinations will not influence them to assist and support your Majesty and the Protestant religion to the utmost of their power." (Cheers.) In the third memorial presented to him, after the suppression of the rebellion, they declared most solemnly, notwithstanding the troublesome times through which they had passed, there was not one in the whole community of Protestant Nonconformists of whom a suspicion could be entertained concerning his attachment to the throne.

It was the same now; he had never known a disloyal man in the ranks of the Nonconformists. They had also made good use of their freedom by advancing the interests of the common Christianity—

We have 25,000 places of public worship built and supported without State aid, and, out of a population of 20,000,000, we have 3,000,000 children in our Sunday-schools, taught by 350,000 gratuitous teachers, who possess the confidence of the working classes. We have home missions, foreign missions in every part of the world, and such an amount of moral and religious machinery as was never seen before. Indeed, Chevalier Bunsen says that in the last fifty years in Great Britain there have been more money expended and energy put forth for the promotion of religion than have been spent in the whole of Europe for the last 500 years. Well, is not the Throne safe in the hands of religious people? Can there be any doubt our influence is for good and the establishment of order? Look at the Lancashire heroes just now. (Hear, hear.) What has produced that mighty change in them? They don't burn our exchanges as they did fifty years ago; there is no rioting; but there is an earnest feeling amongst them that we ought to let America alone. (Hear, hear.) There is an example of order; and I say we have demonstrated that religious freedom is the best of all freedoms for good order and good government. I wish that the Episcopal leaders knew the signs of the times better than they do; but they labour under the errors of seventy years ago. In 1787 twelve bishops against two overruled Pitt's desire to repeal the Test laws; and the same majority a few years ago rejected a bill I have four times carried in the Commons. It is time we were treated as men and as fellow-subjects. (Hear, hear.) Let us be content to follow the examples of our fore-

fathers; let us adhere with rigidity to the principles those great and excellent men laid down for our guidance and government. (Cheers.)

The Rev. R. W. DALE, in seconding the resolution, described, in discriminating and forcible language, some of the leading characteristics of the Puritans, and said he not afraid to challenge comparison between the great crowd of the Puritans, spiritual Ironsides as they were, and the soft and silken, profane and licentious gentlemen who after the Restoration reigned in their stead. It was for them to recover the spirit which lived in the Puritans, in the strength of which they wrought their mighty achievements. They were not destitute of scholarship, nor did their asceticism lead them to forsake the duties which they owed to the State. There was not a piety which could only exist within the shelter of a cloistered seclusion, and feared to face the rough and stormy controversies by which their country and their Church were shaken.

They supposed—and I think there is great need that we should be reminded of this just now—they supposed that true faith in Christ, instead of being too feeble a thing to retain its own vitality in the midst of the excitements and tumults of a time like theirs, was the only power which could restore tranquillity to the nation, and sustain men in the conflict with ecclesiastical and political injustice, and that in the highest and broadest meaning the words can bear, it is the prerogative of true faith to overcome the world in its mightiest and grandest forms. (Cheers.) I cannot understand how it is that some Nonconformists in our days can suppose that no obligation rests upon them to discharge the civil and political responsibilities which belong to all Englishmen. I am confident that the episcopate spirituality which prevails in some quarters, and leads men to be indifferent to the duties of public life, springs either from a morbid and most unscriptural conception of true religious life, or from wretched moral weakness, and must be most injurious to the noble and vigorous development of the moral power of our churches. (Hear, hear.)

The Puritans supposed that it was the mission of the Church not only to regenerate and exalt the individual life of men, but to purify the politics of nations, to bring the laws of states into harmony with the laws of God; and in reviving the history of these great men he thought modern Nonconformists were called upon to accept the grave responsibilities which rested upon all Christian men in this land, in relation to the country into which through God's providence they are born. It should be their resolve now not merely to see to it that there was orthodoxy in their pulpits, spiritual purity in their churches, power in their literature, but that there shall also be, so far as they could contribute to that result, the influence of the highest Christian law and the mightiest Christian faith in the fashioning and guiding of the history of this land. (Cheers.)

There are many arguments by which it may be proved that the civil magistrate has no right to interfere with the spiritual opinion or religious faith of the people, and I am not here to under-estimate the pleas for toleration that may be urged by an enlightened and liberal political philosophy, but I think that we should remember to-night that historically the religious life of England has not sprung from any abstract theory of the rights of man, or from the speculations of thoughtful and generous statesmen, but from the sublime protests of the Puritans and Nonconformists against the intrusion of the magistrate into that region which should be sacred to the authority of Christ. (Cheers.) And I believe that in the assertion of the loyalty which the conscience of man owes to God, we have at once the noblest and the surest foundation for all religious freedom. All your political theories are easily swept away by the influence of a corrupting despotism, or in the storm and fury of a great revolution; but I will tell you what cannot be swept away by any of these influences—the conviction rooted deep in the hearts of Christian men that one by one we have to answer for our faith and life to God; and that no ruler must come between us and him, while we are working out the great problem of our life. (Hear, hear.)

The Puritans, also, believed that the truth which they accepted and maintained was not the creation of their intellectual ingenuity, but was indeed a trust which they had received from the very hands of the Most High.

And I believe that never until men get the same spirit and thought in dealing with religious truths will there be any firmness, vigour, or heroism in the maintenance of it, and that if we want to recover the calm, indomitable moral and spiritual vigour of our Puritan and Nonconformist fathers, our faith must rest simply as theirs did upon this great fact, that God has not left us in the darkness to follow after Him if haply we might find Him; but that in the darkness and the silence his lips have spoken; that a great light now shineth from the very heavens in which God dwells, and that all who trust in God's Spirit and God's Book may walk in that light without fear and with perfect security. (Cheers.)

Although many of these men were great theologians, and were involved in the controversies, political and ecclesiastical, of their day, and though they were familiar with all the learning of their age, the home of their hearts, after all, was in the highest heaven of spiritual contemplation. Nonconformists now needed the same vigorous and practical godliness as theirs, and the same invincible fidelity to the Gospel.

But how are we to obtain these precious gifts? To implore them to restore to us their descendants the same vigour of theological faith, and the same fathomless depth and quenchless fervour of religious affection, were an idle and fruitless prayer. It is not for them to grant the baptism of fire. But, sir, the memory of the just is blessed, and the history of God's mighty works in the lives of his saints in the old time constitute a re-issue of his promises for the comfort and support of future generations—

Great deeds can never die,
But, like the sun and moon, renew their light, for ever
Blessing all that look on them,
(Cheers.) And I think I see to-night, bending from

their thrones in glory, scholars, pastors, statesmen; and they point us to their life on earth and to their blessedness in the skies, and from the lips of every one of them I hear this message, "By the grace of God I am what I am." (Cheers.) And they tell us, too, that the mighty God fainteth not, neither is weary, and that to the remotest generations of mankind they that wait on Him shall renew their strength. Let us determine that we will have faith, not merely in our principles, but in the inexhaustible and immortal power of the grace of our God. The pillars of the earth have been sustained by him since the creation until now, nor do they tremble yet. His bountiful hand crowns the year with goodness, nor is there any sign of poverty yet. The foliage of the spring will be as abundant, and the flowers of the summer as beautiful, and the harvest of the autumn as wealthy, as they were a thousand years ago. He fills the sun with splendour still, and his meridian glory is not less intense than when it first began to shine. I ask you to look on these parables in nature, and learn to have faith in the inexhaustible energy of the Most High. (Applause.) All these material things after all must decay; they are but the vesture in which God hath clothed himself, and the time shall come when he will lay them aside, and they shall be looked upon no more for ever. But the operation of those Divine energies which are revealed in the sanctification of mankind can never cease. They are immortal as the love of Christ, and imperishable as the truth of God. They shall still abide with the Church on earth till all the spirits of the just are made perfect, and taken to their home above. And they shall still abide with the Church in heaven, the source of that sustaining power, of that perfect holiness and rapture which the saints in heaven know. The range of their operation shall be inexhaustible as the fullness of the Divine nature, and co-eternal with the foundation of the Divine throne. (Applause.)

Mr. HANDEL COSSHAM, of Bristol, moved the following resolution:—

That this meeting heartily rejoices in the fact that so much correct information in connexion with the stirring events of the seventeenth century has been diffused through the medium of the press, the pulpit, and the platform; and, especially, that the celebration of 1662, on Lord's day, August 24th, was characterised by enlightened earnestness and holy charity, and believes that the large amount which has been raised by both local and general subscriptions, and yet to be augmented, will, by God's blessing, in its application tend to the wider diffusion of the great distinctive principles of Evangelical Nonconformity in connexion with the preaching of the everlasting Gospel, the support of aged and infirm pastors, the erection of new churches or chapels, the education of the people, and other modes of practical operation, and thus give increased vitality and efficiency to our manifold denominational organisations.

He thought that that meeting was a proof of the success of the Bicentenary celebration, and it confirmed the truth that very often in seasons of the greatest agitation they had the most stalwart piety, the noblest efforts, and the highest and holiest Christian zeal. Controversy when well conducted and rightly used did not always tend to dwarf piety. He had been intensely pleased at the tone of Nonconformists in the present controversy. Never was an agitation in this country involving great principles in which there had been a nobler bearing than had been manifested on that side of the controversy. (Cheers.) There were other aspects with which he had not been pleased:—

I was green enough at the early part of the controversy to have hoped that we were not going to have the celebration altogether to ourselves, but that the Evangelical clergy of the Church of England would have stood side by side with us; and if they thought that that would be a position to which we were not entitled, I for one was quite prepared to have walked behind and let them stand in front. (Laughter.) I confess with all honesty, that I believe the celebration would have come more nobly from the Evangelical section of the Church of England than from us. Still, if they would not do their duty it was no reason why we should not. I think we have reason to look upon the Evangelical section of the Church of England as occupying very much the position which our Puritan forefathers did; and I am not mentioning a secret when I say that our forefathers—some of them—did not hold the views which we do in reference to the separation of Church and State. It would have been a strange thing indeed if we had learnt nothing during the last 200 years. Science has been advancing; trade and commerce have been advancing; and surely, in the name of common sense, if our heads are screwed on the right way we ought to be advancing too. I think, therefore, that it is not at all degrading to us to believe that we have made some advances in that respect. Holding, then, as I believe the Evangelical party do, pretty much the position which our Puritan forefathers did, I should have felt it an honour and a privilege—nay, a duty—on their part to have stood forward and led the way in the celebration of the virtue, patriotism, and piety of these great and noble men. One thing I fear, that the Evangelical clergy did not worthily represent these great men in, and that is the willingness to sacrifice for truth. It was one of the noblest attributes of these men that they not only held truth but were willing to sacrifice for it; and I should like to see a little more of that spirit in those who are their followers in the Church of England. There is another thing in which I have been a little disappointed. I should have liked the agitation of this year to have taken this form—and I believe that when the Evangelical clergy of the Church of England look back upon it they will regret that it did not—I mean the repeal of that act which turned out these Two Thousand men. I should have liked to have seen the great and good men in the Church of England coming forward and saying that that law must be repealed, though I believe that the repeal of that law would have driven back what some are pleased to call our ulterior view several years. I do not ask these gentlemen to come up to the lighter and higher position to which some of us have attained, but I ask them to act true to their own light; and if I read the signs of the times these gentlemen themselves admit that that law is a disgrace, that there are alterations required in the Prayer-book, and that the clerical oath is not exactly what it should be. (Hear, hear.) I think that a great opportunity has been lost, and that in years to come there will be no part of the Christian Church that will more regret it than the Evangelical clergy of the Church of England. (Hear, hear.)

There had been attempts made to degrade their controversy into a personal squabble, and he had

been struck with the way in which the clergy had wined whenever the matter of subscription had been referred to. It certainly seemed as though they felt that their position was not quite tenable. They did not generally see people quite so uneasy when their position was perfectly safe.

I hope I shall not speak too strongly when I say that if we apply to matters of business and to the interpretation of public laws the same rules which some of these clergymen apply to their interpretation of the clerical oath, there would be an end to all public faith and public security. If judges on the bench interpreted public laws in a non-natural sense, or if men on the market place and Exchange interpreted their business obligations in a non-natural sense, there would be an end of all faith and honesty. (Hear.)

Though the Bicentenary movement may have thrown back some of the movements in which they were interested, they could afford to wait, for the delay was only putting forward the greater question. (Cheers.) Mr. COSSHAM referred to some of the signs of the times—the speeches of Lord Stanley and Sir John Coleridge, and the struggle in Italy. He believed there never was more spiritual life in the Church of England than at present. He rejoiced in that fact; but thought that if the spiritual life did not extinguish State-Churchism, State-Churchism would extinguish it. One of the two things must happen he was certain, and he believed the former would be the case. (Cheers.)

The Rev. H. W. PARKINSON, of Rochdale, seconded the resolution, in a speech in which he humorously analysed the arguments of their opponents in the recent controversy. This Bicentenary had, he thought, done something towards confirming any who might be waverers in their own ranks, through the lines held out by them by a fashionable Church, to concentrate their Nonconformity, that it might shine forth as a distinct and recognised principle, and to instruct those just rising into active life. The ejected never were their fathers, and it was never said they were. But they embraced the views of the Independents. The separatists were the teachers—the ejected the disciples. Ought not the children of Socrates to be proud of Plato? Their opponents had framed a new science of logic, and re-written the History of England. ("Hear," and cheers.) By this new method they prove two opposite and contradictory things as the result of the same syllogism, and contributed chapters to history, the descriptive title of which ought to be, "Concerning things which ought to have happened—but didn't." (Laughter.) They were accused of favouring Unitarianism and infidelity on the one hand, and spreading Popery on the other, and discovered to be a fountain which sent forth both sweet waters and bitter.

Equally ingenious have been the labours of two Dublin clergymen, who have undertaken to prove that black is white, and that red is no colour. The title of the pamphlet is eminently suggestive of the contents. It is a history of the ejection, and it is called "The Sufferings of the Church and the Intolerance of Dissent." In every page of it the reader is surprised and delighted by the imaginative powers of the writers. History takes the strongest flights with a dexterity that would out rival a modern acrobat. After I have read this pamphlet I shut my eyes, and these are the kind of impressions which are left upon my mind. I find that Henry VIII. was remarkable for his conjugal affection, the timidity of his spirit, and the suavity of his demeanour—(laughter)—that Charles I. was a pious king, who might have died in full age, after a reign of glory, but that, unfortunately, he made enemies because he was so eminently truthful that, when he said a thing, his Royal word was as irrevocable as the decrees of heaven, and, as his subjects did not like this, they cut off his head, hoping they might get another ruler who would occasionally change his mind—(cheers)—that he was followed by a cruel persecutor called Cromwell, who was the most intolerant usurper ever known; that Charles II. was the most pious of all our kings, and the first to be styled "His most religious Majesty" on that account, and that he was distinguished for the depth of his convictions and the purity of his domestic life. (Roars of laughter.) Still remembering this pamphlet, I make the discovery that Archbishop Laud was of an eminently merciful spirit, and the great bulwark of Protestantism in this land against the assaults of Popery; that Baxter was a narrow-minded polemic who ought to have been hung for sheep-stealing; and that Sheldon was promoted by the king on account of his eminent spirituality of mind! I am thus indebted to these writers for a kind of antipodal history in which men walk with their heads downwards. (Loud cheers.) To do them justice, I will say that their argument is of a piece with their facts. I suppose all children are told the story of the action at law about the washing-tub: "We are instructed to plead, my lord, first, that it had a hole in it when we borrowed it; second, that it was sound when we returned it; and third, that we never had it." Well, the argument in this pamphlet is exactly like that—first, the ejected were never in the Church; second, they were never turned out of it; and third, they only got what they deserved. (Laughter.) And here let me say that no more absurd fallacy has been circulated during this controversy than that the ejected had no righteous ecclesiastical position in the Church of England. (Hear, hear.) All the clergy who had occupied livings from which Royalist clergy had been ejected had—so far as they had claimed them—been at once deposed to make room for the original possessors. The Two Thousand were, therefore, so much additional balance in favour of formalism and persecution. It could not be retaliation, for the Royalists had already retaliated. It was a supererogatory persecution in times of peace, paid over and above the sum of requital for wrongs which had been inflicted in a time of civil convulsion. It was returning a chastisement with whips by a chastisement with scorpions.

When gentlemen undertook to enlarge the province of logic, and to sow the field of history with another crop, it was not surprising that the limitations of the rules of arithmetic were especially disagreeable to

them. What they particularly desired was that two and two should either make five or three, according to the necessities of their case.

Hence it is shown (by a resort to such methods) that only 20 per cent. of the people are Nonconformists. Church of England, 42; Dissenters, 33; non-attendants, 25. Deduct—Methodists, 13; add to Church, 25+13=38+42=80. ("Hear," and a laugh.) Similar tricks have been played with the census tables. So, as you know, there has been travelling through the country, and going up and down in it—(laughter and cheers)—a gentleman who seems, to be a sort of stipendiary Quixote, with a special mission to run full against all the Dissenting windmills. To him we are indebted for some very astounding statements, amongst which is the assertion that, out of some 300 chapels which may be traced to the labours of the ejected, not more than twenty remain in the hands of orthodox Christians, the remainder having got into the hands of the Unitarians. Well, sir, first of all, two and two won't make three, because this unpleasant fact stand in the way, that there are more than twenty of these chapels in Suffolk alone—nay, in half the county, in East Suffolk only, there are nineteen chapels, dating from the period of the Ejection, or earlier. And, in the second place, two and two are equally stubborn in their refusal to make five; for by this calculation the Unitarians ought to have 280 of our chapels, besides all their own; whereas, at the time of the census, the total number of their chapels only amounted to 219. (Cheers.) If I were to continue this catalogue, I might go on all night, but let me say that the Arianism which desolated the last century had not its origin in Nonconformity, but in Church formalism. It came because piety had been driven out of the Church and silenced in the land. It trod upon the heels of an age of flippant thought and licentious life. The very springs of religious thought were poisoned by it; the very light in the land became nearly darkness; the very salt had lost its savour. The contagion spread to the chapel, but it had originated in the Church. Who were responsible for the orthodoxy of the nation? Not, certainly, those who had been cast out as fanatics and impostors, and forbidden to speak in the name of Christ. These, even if they had become the servants of the devil, might have been pleased that they had been consigned to his service. They were responsible who held the offices and emoluments of the Church from which they had driven the Puritans. But when that desolating plague came over the land there was ever within the ranks of Nonconformity a protesting remnant, who if needs be would go out and lift up in some other sanctuary the glory of the Divine Saviour. But in the Church who was there to protest? It crept up from the congregation until it had mounted the pulpits, and it crept up from the pulpits until it had climbed the bench; and if Wesley had not come the whole head would have been sick and the whole heart faint. The parish churches are not Arian, because they have been built by the nation, in order that there may be preached in them such doctrines as the nation may please. Once it was Popery, once it was Arianism; now it is sometimes semi-Popery, and sometimes evangelical truth. The parish churches are not Arian simply, because they are *Any-thing-arian!* (Hear, hear.)

He knew that some of the quiet people in London were inclined to think that this controversy had been rather too hotly waged in the provinces.

I do not think you would say so if you lived amongst us. You must understand that the people in the north and north-west can't run in their slippers or fight in their gloves. Besides which, we have had a different kind of opposition to contend with. They have not sent us the right kind of men to do us any good. If they had sent to us men who were courteous and gentlemanly, and who impressed you with a sense of their fairness, they might have reclaimed some of us northern barbarians to civilisation and the Establishment; but they sent us men who left just an opposite impression—who were not courteous, and not gentlemanly, and not fair. (Hear, hear.) Now, it is very unpleasant to feel that if a man gives you change for a shilling you have to be very particular about counting it to see that you are not cheated. (Laughter and cheers.) Yet this was the feeling left on our minds. When a lecturer quoted from a book we were never quite sure that the passage was in the book—(cries of "Hear, hear")—or that it stood in that connexion, or that it had not parts left out of it, and you need not wonder if Dissenters got a little angry that they should be assailed with such weapons as these. (Cheers.) There are thousands of Christians, honourable, estimable clergymen in the Church of England of whom she may well be proud; but we have not seen many of them in this controversy. Those we have seen have been divided chiefly into two classes—those who can say nothing and those who can say anything. (Much laughter and applause.)

He believed this controversy would do great good. They could not put fresh seed into the earth without turning up the ground a little; and if they had made it a little brown and rough with the Bicentenary ploughshare, it was only that afterwards it might be fertile of truth and life.

We are responsible for doing this work in our own day. Every reformation and every revival must have a shadow if there is any substance in it. We need not be afraid of the shadow. By the time the sun is in the zenith the substance will remain, but the shadow will be gone. I hope we shall do our work honestly and heartily, and for Christ's sake. I would give up working at these foundations to-morrow if I did not believe that Christ will build his temple on them. Let us do our work, that we may be ready for the Master Builder. (Cheers.) Among ancient games there was one called the torch race. The runners were stationed at intervals, and at a given signal the first, with a lighted torch in his hand, hastened at his utmost speed along the part of the course assigned to him, and gave it into the hands of the next, who in his turn set off and hastily transferred it to another, until the last runner had carried the flaming trophy to the goal. Such are the generations of men. Our fathers ran their race well. The torch of truth never became extinguished in their hands. It has come down to us. It is ours—we can lift it up. But it is ours only in trust. Our children are waiting for it. God grant that we may not let it fall, but that it may be handed down from generation to generation—a light to lighten the people until the very end of time. (Loud and repeated cheers.)

The Rev. ANDREW REED, of Preston, moved the next resolution:—

That taking into account the present position of Congregational Nonconformists, with the multiplied institutions which they have called into existence, and being informed that the lease of the property now held by the trustees of the Congregational Library will terminate in a few years, while the premises fail to supply those facilities for denominational action which are imperatively demanded, this meeting learns with great satisfaction that it is in contemplation to erect a large "Memorial Hall" in the centre of the metropolis, which is to include a library, offices for our various religious and benevolent institutions, and such other provisions as may be deemed expedient or needful; and would earnestly solicit the co-operation of their friends throughout the kingdom, in the prosecution of an object involving the interest of the churches not only in London and its neighbourhood, but throughout the country, and which, when erected, will constitute a visible and permanent memorial of events which have been so widely commemorated during the present year.

The speaker expressed his surprise that they had been left comparatively alone in this commemoration. He did not think it was to the credit of statesmen, and members of Parliament, and liberal leaders of thought, that they had shown so little interest in this matter. There were certain times when he who had no respect for his own conscience would be found failing in respect to the consciences and opinions of his fellow-creatures. Religion, then, was the basis of civil liberty. Why had their leading Liberal men failed to acknowledge this? Why had not they admitted that that principle kept alive the sacred spark of liberty in that desperate crisis of their country's history, when the power of the Stuarts was over them like a network and they alone seemed to stand erect amid the servile throng.

The Rev. Dr. VAUGHAN, on rising to second the resolution, was loudly applauded. After stating that he appeared on that occasion simply because Dr. James Campbell, of Bradford, had been unable to fulfil his engagement, and some remarks upon the resolution itself similar to those to which he gave expression at the Conference on Tuesday, Dr. Vaughan went on to say:—

We are indebted to our French neighbours for some very nice forms of expression. They have the singularly happy faculty of classifying language, and of making it clear and expressive. One of these forms of expression that we have derived from them is this—"An accomplished fact!" Well, sir, I suppose there can be no dispute upon this point—that English Nonconformity is an accomplished fact. (Cheers.) That is something settled, and cannot be undone. It is a fact that every second worshipper in England is a Nonconformist. ("Hear," and cheers.) It is a fact that half at least of these worshippers have made their way to a conclusion that involves something more than objection to certain things in our Established Church; they have come to the conclusion that the very principle upon which all such churches are founded is a mistake, and a mischievous one. (Hear, hear.) There is no escape from that as an accomplished fact. (Hear, hear.) Then the question arises, how has this come about? The reply is that nineteenth of the responsibility of creating this accomplished fact rests upon the Church of England. (Hear, hear.) If the proceedings of 1662 had been broad and liberal, instead of being narrow and illiberal, there would still have been Nonconformity, but it might have been a very simple and harmless affair. But taking the course which she did, she called into existence the Nonconformity that is presented to us in the state of England at this day. This is a very vexatious work to those who have done it. (Hear, hear.) The clergy of the Episcopal Church count themselves to be the national clergy, and it cannot be a pleasant thing for them to feel that after all it is but half the nation that is with them. But it is of no use for any of them to fret about this fact, for a fact it is, and they cannot alter it. They may as soon hope to sink the entire island beneath the sea as to get rid of this accomplished fact that half the people of England are Nonconformists. (Cheers.) The wisdom of men of sense in such a case would surely be to accept it, and try to make the best of it. There is no getting rid of us, and as we must be neighbours, they had better resolve to try to be neighbourly. This is only reasonable, but you all know that hitherto it has not been the course pursued. (Hear, hear.) I am deeply pained at the revelations of clerical character that have come out in connexion with this controversy. (Hear, hear.) I respect many of the clergy of the Church of England, and I have spoken of them in terms as high, I believe, as they would any of them speak of themselves. But there is a large section of them that has pursued a course in relation to this object that has grieved me as a Christian man; such a seeming disregard of truth—such a seeming disregard of the courtesy due from one body of Christians to another. (Hear, hear.) However, we must not, I suppose, be surprised at it. Richard Baxter experienced the same conduct in his day, and in reference to it, observed that "when a man has a sore the very thought of your being about to touch him frightens him;" and he laid it to the account of the consciousness of the parties that things were not in a good state at home. (Hear, hear.) It is not for me to say whether that is the case or not; but my belief is this, that the impression made by some clerical utterances against Nonconformists is deeper than ever, that things are not peaceful at home,—that there is a feeling of inquietude which prompts parties to the course which they have taken. We see that the clergy are falling back in one compact mass: Evangelical and Puseyite, Broad Church and Narrow Church, and all sorts of Church, all rushing together, and all prepared to say that they quite agree with everything which the Book of Common Prayer contains. Well, if that be it, of course we cannot question their word. But what comes then? You mean to perpetuate that Prayer-book just as it is? You mean that all the constructions put upon it should constitute the future teaching of the Church of England? Well, what is that teaching? We are Evangelical Nonconformists, and as such the antagonists of every form of Rationalism. It does not matter to me where I find Rationalism, I am bound to oppose it as a system which undermines the authority of the Word of God, and destroys the religious hope of man. (Hear, hear.) If I happen to find it in the Church of England, what is that to me? I have not to do with the Church of England, but with this form of error; and whether I find it there or elsewhere, I must, with my convictions of

Christian truth, be antagonistic to it. (Cheers.) Then again I am bound to resist the Popish sacramental theory, no matter where I find it; whether I find it in the Vatican or at Lambeth, is a mere question of circumstances. (Hear, hear.) Well, now I say to the whole body of the English clergy—you must not expect the English Nonconformists to be at peace with these things in your Church. (Cheers.) Now that you have resolved that nothing there shall be altered, you must lay your account with our resolve on the other side, that the errors there shall have no peace so far as we are concerned. (Cheers.) These are the landmarks that belong to the position into which things have drifted thus far in the course of this discussion, and I have just indicated these lines that we may calmly look at our position in the fear of God, and shape our course accordingly. (Hear, hear.) I should like to appeal, not merely to the statesman of England but to the working men of England in reference to these men of 1662. Then it was that that servile, execrable maxim came into action, which required Englishmen to vow that it would be criminal to resist authority under any pretence whatever. All the prelates of England took that pledge. All the clergy of England took that pledge. All the corporations of England took that pledge. Every constable and every exciseman took that pledge. But who did not? Our Nonconformist fathers did not. (Loud cheers.) During many long years it lasted, until we come to 1675. Then an arbitrary Government tried to impose that maxim upon the House of Lords and the House of Commons too. Then the shoe pinched. Then they began to question what they had been doing. They had imposed that oath upon all the clergy and all the corporations of this realm, but when it came to themselves there was a noble revival of those old principles of liberty which our fathers had seen buried for a while, but which were only seemingly dead, and which then came forth never to disappear again. (Cheers.)

The Rev. G. SMITH moved, and the Rev. R. ASHTON seconded, the following resolution, which was cordially adopted:—

That the cordial thanks of this meeting be presented to J. R. Mills, Esq., M.P., for presiding on the present occasion, and to the gentlemen who have with so much efficiency taken part in its proceedings.

The CHAIRMAN having acknowledged the vote, the proceedings terminated.

LIBERATION MEETING AT BIRMINGHAM.—On Thursday (to-morrow) evening there will be a public meeting in connexion with the Liberation Society in the Town-hall, Birmingham. The Rev. R. W. Dale, Esq., will preside, and E. Miall, Esq., will be present as a deputation for the society. The Revs. S. Bache, J. J. Brown, G. B. Johnson, C. Vince, and R. D. Wilson, will also take part in the proceedings. We understand that a very crowded meeting is anticipated.

THE LETTER OF THE REV. C. NEVILLE, giving his reasons for resigning his living, is advertised in the *Times* by friends "who are desirous of directing attention to the topics of which it so opportunely treats."

THE WILL OF THE LATE ARCHBISHOP OF CANTERBURY has been proved. The personality was sworn under 60,000*l.* His grace has devised the whole of his estates, real and personal, to his children, but has left legacies to his servants proportionate to their length of servitude.

SECESSIONS FROM DISSENT.—The Gloucester papers state that the Rev. Mr. Jones, Baptist minister of Cirencester, and the Rev. M. Cunliffe, minister of the Countess of Huntingdon's Chapel, Gloucester, have intimated their intention of offering themselves to the Bishop of Gloucester and Bristol as candidates for holy orders in the Church of England. Both gentlemen are represented as being accomplished and attractive preachers.

BISHOPRIC OF MADAGASCAR.—The *John Bull* has the following:—"We learn that a committee has been formed, under the auspices of the Bishop of Capetown, for the erection of a bishopric for the island of Madagascar. Amongst others who have consented to serve, we see with pleasure the names of the Archbishop nominate of Canterbury, the Bishops of London, Oxford, Lichfield, St. Asaph, Lincoln, and other influential clergy and laity."

ANOTHER CONVERSION FROM SECULARISM.—On Wednesday evening last, Mr. W. S. Ellison, formerly a Secularist, delivered a public statement in Ebenezer Chapel, Leeds, to upwards of 1,000 persons (hundreds being unable to obtain admission), in which he gave his reasons for having abandoned Secularism, with an account of his conversion to God. The statement, which was very lucid and interesting, will be published in a few days. It was listened to with profound attention, and the meeting throughout was characterised by the greatest decorum.

PORTRAIT OF JOHN CROSSLEY, ESQ.—Mr. Millington, of Halifax, has published a very admirable portrait of John Crossley, Esq., the Mayor of that borough. We have no doubt that this finely-executed lithograph will prove acceptable to the many friends of a gentleman whose praise is in all the churches, and who, with his brother the member for the West Riding, has done so much to promote the welfare of the working classes, and the institutions of Congregational Dissenters.

THE HETERODOX BISHOP alluded to in the paragraph in our last number appears to be Dr. J. W. Colenso, Bishop of the colony of Natal, who is well known in literary circles by his works on arithmetic and algebra. His new work is entitled, "The Pentateuch and Book of Joshua critically Examined." The *Record* says that his book is already in print and freely handed about for criticism, and that its object is to prove "that the story of the Pentateuch is fictitious from end to end." "Our examination," it says, "has forced on us the conviction, by reason of the utter impossibilities and absurdities contained in it, that the whole story of the Exodus is a fiction; and that, consequently, no such 'groups of laws' were ever laid down in the wilderness as the story

describes. And if the last four books of the Pentateuch must be pronounced to be fictitious, it will hardly be contended that the book of Genesis can be any other than in the main fictitious also." Dr. Colenso says that in the church system of the Establishment it is not reform, but reform amounting "almost to revolution," which is needed.

RELIGIOUS PERSUASION OF PRISONERS.—At a meeting of visiting justices, recently held at the House of Correction at Wandsworth, the Governor read a report, stating that there were in the House of Correction, at that date, prisoners belonging to various denominations, as under:—

	Males.	Females.
Church of England	532	136
Roman Catholics	61	45
Wesleyans	2	1
Baptists	3	1
Presbyterians	3	1
Jews	3	0
Independents	0	0

DEATH OF MR. T. H. PHILLIPS.—We regret to announce the death of Mr. T. H. Phillips, late of Spring-hill College, Birmingham. It will be well known to his numerous friends in this country, that early in the present year, his health having given way under our trying climate, he was compelled to relinquish his studies, and to seek again the more congenial air of his tropical home. For some time after his return to Barbice he appeared to rally, and hopes were entertained of his ultimate recovery; but a relapse coming on, he gradually became worse, until the morning of September 7, when, without a struggle, he entered into his rest.

THE EMPEROR NAPOLEON AND THE PROTESTANTS.—On the occasion of the late passage of the Emperor through Bourges, the Consistory was admitted with the other constituted bodies to the audience. After the short official exchange of words, the Emperor asked the Pastor Clavel, of Sancerre, whether there were many Protestants at Bourges? "Sire," was the reply, "we represent the Protestants of four departments, the Cher, the Indre, the Allier, and the Nièvre. Our co-religionists are not numerous in the centre of France; we do but glean an ear here and there in a field formerly rich, but ill-treated by past time. Thus our duties are great and difficult to raise up so many ruins; but, with the help of God, and the kind protection of the Government of your Majesty, we hope to succeed." The Emperor replied, "My protection is insured to you, and I am happy to have heard you."—*News of the Churches Correspondent.*

RELIGIOUS FREEDOM IN SPAIN.—The following is the judgment of the tribunal of Granada in the case of Teva and Matamoros for propagating Protestant doctrines in Spain:—"Are condemned—Jose Alhama Teva to nine years' imprisonment, and Manuel Matamoros to eight years' imprisonment, and both are for ever prevented from following the profession of teacher, interdicted from all political offices and rights during the term of their sentence, and condemned to pay a quarter of the expenses each. The books and papers seized will be retained." The other prisoners, to the number of eleven, are acquitted. The *Correspondencia* says:—"These men were condemned, not because they were Protestants, seeing that nobody is punished in Spain for religious opinion, but because they openly, with tongue and pen, excited a propaganda in favour of Protestantism, which is forbidden by the constitution of the State—a constitution which in this respect is in harmony with the most democratic institutions which have existed in Spain since 1812."

EPISCOPAL INCOMES.—At the present moment it may be interesting to give the incomes of the Bishops, as there have been a great many misstatements, especially as to the income of the Archbishop of Canterbury:—Canterbury, 15,000*l.*; York, 10,000*l.*; Bangor, 4,000*l.*; Bath and Wells, 5,000*l.*; Carlisle, 4,500*l.*; Chester, 4,500*l.*; Chichester, 4,200*l.*; Durham, 8,000*l.*; Ely, 5,500*l.*; Exeter, 2,700*l.*; Gloucester, 4,200*l.*; Hereford, 4,200*l.*; Lichfield, 4,500*l.*; Lincoln, 5,000*l.*; Llandaff, 4,500*l.*; London, 10,000*l.*; Manchester, 4,200*l.*; Norwich, 4,500*l.*; Oxford, 5,000*l.*; Peterborough, 4,500*l.*; Ripon, 4,500*l.*; Rochester, 5,000*l.*; St. Asaph, 4,200*l.*; St. David's, 4,500*l.*; Salisbury, 5,000*l.*; Sodor and Man, 4,200*l.*; Winchester, 10,417*l.*; Worcester, 5,000*l.*; Armagh, 14,494*l.*; Dublin, 7,786*l.*; Cashel, 5,000*l.*; Cork, 4,000*l.*; Derry, 6,000*l.*; Down and Connor, 4,000*l.*; Killaloe, 4,061*l.*; Kilmore, 4,000*l.*; Limerick, 4,377*l.*; Meath, 4,068*l.*; Ossory, 4,000*l.*; Tuam, 4,000*l.*—*Maidstone Journal.*

MR. COLERIDGE, Q.C., AND THE CHURCH-RATE QUESTION.—Mr. Coleridge, Q.C., though accepted as one of the Liberal candidates for Exeter at the next general election, has caused considerable dissatisfaction by his refusal to support the abolition of Church-rates. "An Elector" writes to the *Western Times*:—

I have recently observed in the local Liberal papers letters from correspondents, who consider that Dissenters should support Mr. Coleridge on general Liberal grounds, notwithstanding his great disinclination to abolish Church-rates. This is a question on which earnest Dissenters should be inflexible. The "exemption" of Dissenters only does not affect the point at issue, viz., the principle involved in their maintenance as a state tax.

The Nonconformists of 200 years ago nobly contended and suffered for their principles, and shall Dissenters (who have recently commemorated the conduct of these noble men) be asked to surrender them, or be shamed out of them by a delusive change of narrow-minded dogmatism.

In Mr. Divett we have had an excellent representative, and it behoved Dissenters not to undo the past, and to be resolute, not to have any compromise principle in this matter.

Men with "one idea" who desire to continue Church-

rates in order to support the fabric of our "National and glorious Church," will not find much difficulty in supporting a Liberal candidate who will do likewise, but to a conscientious Dissenter the position of such a candidate is anomalous, and is a curious illustration of the principles of "progress" or "advanced Liberalism," which I thought embodied civil and religious liberty in their broadest sense.

The editor of the *Western Times*, on the other hand, pleads for Mr. Coleridge that he is keenly denounced by the High-Church organs, and, whilst believing that Mr. Coleridge must come into accord with the Dissenters in respect to the Church-rates, does not believe that he will be found wanting to the great Protestant principle of the right of private judgment in matters of faith, nor has there been any ambiguous utterance of his views in this important matter. Thus the matter rests for the present.

WORKHOUSE CHAPLAINS.—In many parts of the country, even in large towns, persistent efforts are being made to revive the question of a paid chaplain in union workhouses, that is, an Established Church chaplain. At present the matter is being discussed at Nottingham, though it is shown in the local *Review* that all the paupers are amply supplied with religious attendance. Our contemporary remarks, "What then is the object of those who so pertinaciously insist upon the re-opening of this long-closed question? It can only be that as members of the Establishment to which the chaplain must necessarily belong, they wish to obtain a precedence over other denominations. But are the ratepayers, the bulk of whom are Dissenters, to be still further burdened, that Churchmen may enjoy a sectarian triumph? On behalf of the public, and especially the Nonconformist majority of it, we submit this question to the guardians. The figures we publish show that a chaplain is not needed; experience tells us that the appointment of one would only make the workhouse the arena of religious differences; and we, of course, know that a chaplain would require a salary, which the two previous considerations show would be worse than money thrown away."

CHURCH AND STATE IN SWEDEN.—There are many indications that dissatisfaction is spreading in Sweden with the servile condition in which the State-Church finds herself with regard to the State. A High-Church paper declares its hope that if the Church was unable to exclude the Rationalistic elements from the Church, the High-Churchmen would secede and organise an independent church. Many of the Evangelical clergymen are envying the untrammelled position in which the Baptists and other free denominations find themselves, and are desirous of obtaining an equal freedom from the State. The Church papers of Sweden begin in general to pay more attention to the subject. The following extract from the letter of a Swedish clergyman, in the *Stockholm Watchman*, expresses the grievances of many earnest clergymen:—"The secular duties laid on us are tyrants towards our calling as pastors of souls. Complaints are indeed made of this by others; but it is only we ourselves who know how great a curse to the kingdom of Christ lies in this Church's slavish subjection to the State, and how speedily this quenches every spark of life which can be found among us." Language like this is becoming more and more common in all the State-Churches of Europe, and, in connexion with the astonishing progress of the Free Churches, and the increasing advocacy of a separation between Church and State in all the European parliaments, will gradually bring on the time when the last vestige of State-Churchism will be swept from Europe.—*Liberator*.

THE NEW PRIMATE AND THE ATHANASIAN CREED.—A correspondent of the *Cambridge Independent* writes:—"The friends of Church reforms and liturgical revision will be surprised, perhaps, to know that they have plausible reason for expecting some sympathy, in one direction at least of their efforts, from the new Archbishop of Canterbury. Several years ago Dr. Longley's sister married a gentleman who was a Dissenter, and of an heterodox sect. A correspondence, which was afterwards published, ensued between the brothers-in-law, and though the controversy ended in each retaining his own opinion, it afforded an admirable specimen of the temper in which such controversy should be carried on, and in no degree lessened the regard which both parties felt for each other. The lady died two years ago, in the profession of the opinions of the sect she had joined. I mention the matter in order to quote a sentence used by Dr. Longley in the course of the controversy. It is true that at that time he was only a simple clergyman, and had no dreams even of archbishoprics, but it is possible he may not even now shrink from the avowal. 'Nothing,' he says, 'that I have advanced on the subject of the Athanasian creed is, as I conceive, in the least degree inconsistent with my joining in the sentiment of Tillotson, and wishing it removed from our Church service. If I were called upon to give my vote upon the subject it would be for its omission.'"

VOTES OF DISSENTING MINISTERS.—Augustus Keppel Stevenson, Esq., the barrister for revising the lists of voters for East Suffolk, held his court for the Stradbroke polling district on Wednesday last. The only case of public interest was that of the Rev. Albert Brown, Baptist minister of Fressingfield, who claimed to register in respect of the pew-rents he received from the Baptist chapel in that place. He was objected to by the Conservatives, and a gentleman from the office of Messrs. French and Lawton, of Eye, appeared in support of the objection, while Mr. Robert Haward, of Mells Hill, appeared for Mr. Brown, and contended that his appointment was a freehold life appointment, that he was removable only in case of his being guilty of immorality or

heresy, and that being the case he was in the same position as a beneficed clergyman, who was for either of these causes liable to be deprived of his living. On the other side it was contended that, inasmuch as the payment of these pew-rents was voluntary, and Mr. Brown had no power of distraint for them, he had not such an interest in land as would entitle to a vote for the county. The barrister decided the vote to be a good one, and retained Mr. Brown's name on the list of voters for the parish of Fressingfield.

Religious Intelligence.

SPECIAL RELIGIOUS SERVICES.—The ministers and friends taking an interest in the special religious services which have for several winters been held in St. James's-hall and the Britannia Theatre, dined together at the rooms of the Young Men's Christian Association, Aldersgate-street, on Friday, under the presidency of Samuel Morley, Esq., and arrangements were made for renewing and conducting the services during the ensuing months. The leading Independent, Baptist, Presbyterian, and Wesleyan ministers of the metropolis all heartily concur in the support of this movement, and among those who consented to preach were the Revs. Dr. J. Hamilton, H. Allon, S. Martin, Newman Hall, W. Chalmers, Hon. and Rev. B. Noel, W. M. Panshon, W. Brock, Dr. Spence, J. Graham, W. G. Lewis, T. Aveling, F. Greeves, W. Statham, J. Fleming, E. White, A. Hannay, D. Katters, T. Vasey, J. Sidney Hall, A. McAulane, J. Pillans, Gervase Smith, &c. The first services were held on Sunday week, when the Rev. Newman Hall and the Rev. S. Martin preached in St. James's-hall. On Sunday last, the services there were conducted by the Revs. James Fleming and Alex. Hannay. The Britannia Theatre was reopened on Sunday evening for services for the working classes, when the Rev. H. B. Ingram preached. Last year 94 services were held in St. James's-hall, and the average attendance was at least 5,000 per day. At the Britannia Theatre there were 25 services, with an average attendance of 3,000. The total number of services was 119, which were attended by at least 300,000 persons. Copies of hymns sung were distributed at each service, and of these there were 315,000 printed and given away. More than fifty different ministers conducted the services.

KINGSTOWN, NEAR DUBLIN.—The Rev. J. Sugden, B.A., late of Lancaster, has accepted the hearty and unanimous invitation of the Congregational church, Kingstown, to become its pastor.

BLACKBURN.—The Rev. J. S. Baily, of Edinburgh University, has accepted the pastorate of the Baptist Church, Branch-road, Blackburn, Lancashire, and will commence his labours on the second Sunday in November.

HOLMFIRTH.—The Rev. J. Macfarlane, formerly pastor of the Independent Chapel at Holmfirth, and lately located at Windsor, is about to resume his ministrations at Holmfirth, pursuant to a unanimous call from his former flock.

WIVENHOE INDEPENDENT CHAPEL.—The Rev. J. R. Smith, who for upwards of six years has sustained the situation of sole travelling secretary for England to the Stirling Tract Society, having received and accepted a perfectly unanimous and cordial invitation to the pastorate of the above chapel, has entered upon his stated labours. The depression in trade, and consequent difficulty in obtaining donations to the society, induced Mr. Smith to resign the situation, so long held with comfort and satisfaction.

BARROW-IN-FURNESS.—NEW CHAPEL.—The foundation-stone of a new chapel about to be erected in this town was laid on Friday, Oct. 3, by E. B. Dawson, Esq., of Lancaster. The weather being fortunately favourable, there was a good gathering of people to witness the ceremony. The new chapel will hold when complete upwards of 500 persons, also schools to accommodate between 300 and 400 children, at a cost of nearly 1,800*l.* for both. The building will be in the Gothic style, according to the plans of Messrs. Poulton and Woodman, of Reading, the architects; Mr. Gradwell, of Barrow, being the contractor. Towards the sum required upwards of 600*l.* has been already collected, which, with a grant of 600*l.* more from the Bicentenary Committee of Lancashire, leaves a large sum still to raise.

SHREWSBURY.—NEW CONGREGATIONAL CHURCH IN ABBEY FOREGATE.—A few Christian families having decided on forming a new cause in this populous locality, commenced Divine worship on Sunday, Oct. 5, in a large room on the site of the proposed new church. Services were conducted in the morning by the Rev. J. Llewellyn, Western College, in the evening by the Rev. W. Thorpe, Swan-hill Chapel, Shrewsbury. The congregations were such as to afford the greatest hope of an influential cause being raised in this part of the town. On Monday evening, the 6th, a public tea-meeting was held, which was well attended. The tea was given by the ladies. The friends on whom the work of erecting a suitable place of worship more immediately rests, hope to receive the sympathy and support of those who have the ability to assist them.

WHIMPLE, DEVON.—In this quiet little parish a new Congregational chapel was opened last week. It is a very neat little structure, of the early English Gothic style of architecture, and estimated to cost about 220*l.* It has no gallery, and will contain seats for about 150 persons. On Tuesday afternoon the Rev. G. T. Coster, of Barnstaple, preached to a full congregation from Luke x. 42. There was

in the evening a tea-meeting, over which J. P. Nichols, Esq., presided. The Rev. J. Guinett spoke on "Why are we here?" The address was explanatory of the reasons why the East Devon Association, consisting of nineteen churches, had considered it necessary to supply the rural population of Whimble with a new chapel. The Rev. Mr. Hutchings, of Ottery, followed with an eloquent speech on "Public Worship," the privileges connected with which he lucidly set forth. The Rev. D. Hewitt then addressed the meeting on the present contrasted with two hundred years ago, and Mr. Collins, of Exeter, on rural populations, and the means of preaching the Gospel to them. Some other speeches were also made.

BADDOW-ROAD CHAPEL, CHELMSFORD.—On Wednesday, October 1st, the Rev. Theodore Hooke, late senior student of Cheshunt College, was set apart to the work of the Christian ministry in the above place of worship, of which he had been chosen pastor for some months previous. Service commenced in the morning at eleven o'clock, when the Rev. T. Hill, of Cheshunt, gave the introductory discourse, founding it on 1 Timothy iii. 15. The Rev. T. W. Davids, of Colchester, offered the ordination prayer; and a most impressive charge was delivered to the minister by the Rev. G. W. Conder, of Leeds. Those who had taken part in the morning service, as well as other ministers and friends, met together afterwards at a public dinner, the Rev. G. W. Conder presiding. In the evening a thoughtful and impressive sermon was preached to the people by the Rev. David Thomas, of Stockwell-park Chapel, London. The congregations, both morning and evening, were large and attentive. The Revs. E. Wilkinson, Bryan Dale, H. Jameson, and J. B. Law also took part in the services of the day.

CONGREGATIONAL CHAPEL AT NEWMARKET.—During the past summer the palace of King Charles the Second, at Newmarket, has been pulled down with a view to the employment of its admirable site and materials in the erection of a Congregational chapel. On Thursday, October 9, the chief cornerstone of the new edifice was laid by John Crossley, Esq., Mayor of Halifax, and chairman of the "English Congregational Chapel-building Society." The weather was most propitious, and a large assembly, representing all classes and opinions, witnessed the interesting ceremony. After singing the 67th Psalm, which was given out by the Rev. C. Bateman, suitable passages of Scripture were read by the Rev. John Keed, of Cambridge. The Rev. John Raven, of Ipswich, offered a fervent and comprehensive prayer; after which Edward Ball, Esq., M.P., read a brief statement of the origin of the enterprise, and expressed his gratification at the general goodwill with which the work was regarded, and with the liberal principles on which the new house of prayer would be established. A silver trowel, bearing a suitable inscription, was then presented to John Crossley, Esq., by Miss Piper, of Cambridge, a generous patron of the undertaking, and the stone was soon pronounced to be well and truly laid. Mr. Crossley's genial address was followed by some brief but spirited remarks from the Rev. W. Roberts, of Halifax, and the doxology and benediction closed the service. Tea was provided in the Public-hall, at which more than 300 sat down, and the same building was completely filled at the evening meeting. John Crossley, Esq., occupied the chair, and stated that the total cost of chapel and ground was estimated at 2,750*l.*, but it had better be taken as 3,000*l.*, allowing for inevitable extra work. Towards this sum 1,400*l.* was already subscribed, exclusive of a loan from the Chapel-building Society. Fifty pounds had just been handed to him by a lady who had before given largely. He recommended others to repeat their donations. Edward Ball, Esq., M.P., then delivered an appropriate address, congratulating the inhabitants of Newmarket on the commencement of what would be a medium of spiritual benefit. The Revs. J. B. Paton, M.A., of Sheffield, T. C. Finlayson, of Cambridge, Dr. Bewglass, of Wakefield, W. Roberts, of Halifax, and J. Raven, of Ipswich, followed. At nine o'clock Mr. Crossley was obliged to take his departure for Cambridge. Before doing so he announced that he should be happy to give 50*l.* more on condition that the chapel was opened free from debt, except the loan from the society. A vote of thanks to the Mayor of Halifax and to his friends accompanying him was carried by acclamation, and Edward Ball, Esq., M.P., was called to the chair. The Rev. T. Anthony, B.A., of Bury, the Rev. J. Keed, and the Rev. W. C. Shearn, gave brief addresses. A vote of thanks was passed to W. P. Isaacson, Esq., an Episcopalian, for the free use of the hall, and to Edward Ball, Esq., M.P., for his services in the chair. The doxology was sung, and the Rev. C. Bateman pronounced the benediction. A great effort will be made to carry out Mr. Crossley's suggestion, so nobly seconded by his generosity.

At Weyhill great sheep-fair, on Friday, about 200,000 sheep and lambs were penned, which is nearly a third less than usual. The alarm respecting small-pox has very much abated.

SIGNS OF WINTER.—On the North Yorkshire hills, on Sunday, snow and rain fell nearly all day, with cold, boisterous north-east winds. The weather in the north has been very unsettled since Friday, and it is much to be regretted that a large breadth of the harvest—oats chiefly—is yet unsecured in the exposed positions, and some crops are still to cut. During the week very little progress has been made with harvest; what has been stacked has been in very damp condition, and factors are wearied with offers of out-of-conditioned new grain.

THE GARIBALDIAN DEMONSTRATIONS.

The Lord Mayor has, after consideration, declined to grant the use of the Guildhall for a public meeting of the citizens of London to express sympathy with General Garibaldi and to discuss the question of the French military occupation of Rome. He thought the discussion of the latter subject in the Guildhall might compromise her Majesty's Government in their relations with France! It is said the Roman Catholics were also preparing a requisition for a counter meeting, but have, of course, been stopped. The City Garibaldian Committee have called a meeting on their own account for Friday next. Mr. Western Wood, M.P., will preside.

The Mayor of Bradford has followed the example of Mr. Cabitt.

At Birkenhead, the Irish dock-labourers have made an attack upon a meeting held within the walls of a debating institute. At this place on Wednesday the topic for discussion was "Sympathy with Garibaldi and Italy," and an immense number of Irish labourers crowded round the hall after the proceedings had commenced, broke the windows, and were proceeding to other acts of violence, when two of the Catholic priests of the town came forward and induced them to desist.

In consequence of the Sunday riots in Hyde-park Sir Richard Mayne has issued a police notice to the effect that no meetings or assemblages of persons will be allowed in any of the parks in future.

In the Catholic churches of "the archdiocese of Westminster" on Sunday morning a pastoral from Cardinal Wiseman was read, exhorting his "dear Irish children" to abstain from visiting the park either on that day or on any future day when there may be danger of collision. After eulogising the powers of endurance which the Irish portion of his flock had displayed in times past when their faith has been persecuted, he urges them not to give way to deeds of riot, of violence, and even of bloodshed and possible murder, on the present occasion of outery against the Pope. He expresses a hope for better things from them. Not only do they do no good by such a course to the cause which they wish to support, but they injure it most grievously.

On Sunday afternoon there was a motley assemblage of respectable expectants and unmistakable "roughs" scattered about in front of the "Redan" in Hyde-park—the mound now levelled with the ground. There were a few efforts to get up disturbances, but they all failed. The police were fully prepared, but the drizzling rain was about three o'clock succeeded by a regular downpour, which soon cleared the park.

Postscript.

Wednesday, Oct. 15, 1862.

AMERICA.

(Per Etta, via Roche's Point.)

New York, Oct. 3 (Evening).

The address of the loyal governors to President Lincoln has been published.

They pledge their support to the President, declare that the work of restoring the Union shall not fail, and urge raising a reserve force of 100,000 men for twelve months. They approve the President's emancipation proclamation, and think that the policy now inaugurated will give speedy triumph to the Federal arms.

Heavy skirmishing has taken place between General Buell's advance-guard and the Confederates. Buell's army is drawn up in line of battle at Bardstons, twenty-one miles from Louisville. An engagement is expected.

A resolution has been introduced in the Confederate Congress that President Lincoln's emancipation proclamation is a gross violation of the usages of war, and should be held up to the execration of mankind, and counteracted by such severe retaliatory measures as in the judgment of President Davis may be calculated to secure its withdrawal or arrest its execution.

Several members favoured hoisting the black flag, and declaring every citizen in the Southern Confederacy a soldier authorised to kill every man found on Confederate soil in arms against the government.

The resolutions were referred to the Judiciary Committee.

New York, Oct. 4 (Morning).

The *Richmond Enquirer* says that President Lincoln's proclamation will simply drive the negroes to their destruction. They are cheerful and happy now, but Lincoln plots their death, for their insurrection is their swift destruction. Released from authority the negro is a savage, and the same ignorance which drives him to destruction stimulates him to excess.

The same journal says:—"Our military operations are henceforward to assume a grave character. Lincoln's new problem destroys all terms between us, and the next campaign will be a tremendous one, both for the character and the magnitude of the hostilities."

The *New York World* of to-day thinks that the proclamation will add to the horrors of the war, and make it twice as difficult to conquer the South, and events will prove the proclamation to be the greatest mistake of the war.

The Southern journals say that McClellan's army is on the south side of the Potomac, and advancing by way of Harper's Ferry and Shepherdstown.

An engagement is impending. The Confederate General Lee has made preparations to meet the enemy.

The *Richmond Whig* has information that the entire Confederate loss at the battle of Manassas was 5,000, and in all engagements in Maryland from 5,000 to 7,000.

General Beauregard has assumed the command of the Confederate army in South Carolina and Georgia. President Lincoln has passed several days in visiting Harper's Ferry and the Antietam battlefield, and reviewing the troops.

General Butler has ordered all persons refusing to take the oath of allegiance to have their names registered as enemies of the United States. Those taking the oath will be recommended for pardon.

The Federal General Morgan, who has with his forces lately at Cumberland Gap, has reached the Ohio river, opposite Portsmouth.

After November the 1st next no foreign invoices will be received for entry at the New York Custom-house unless certified to by consul's certificate at the place of shipment abroad.

FRANCE.

PARIS, Oct. 14.

The Paris journals of this evening state that the Marquis de Lavalette will not return to Rome, but that his successor is not yet designated.

La France of this evening says:—

"Funds fell to-day, in consequence of a rumour that the Minister of Finance had tendered his resignation. We can, however, state that this report has not the least foundation."

ITALY.

TURIN, Oct. 14.

The Turin journals of this evening announce that it is probable that the King will pass a part of the winter at Naples.

It is believed that the state of siege will be raised in the Neapolitan provinces towards the middle of November.

Intelligence received here from Fort Varignano states that Garibaldi continues to experience rheumatic pains in the elbow and shoulder. The swelling round the wound is sensibly diminishing.

RUSSIA.

ST. PETERSBURG, Oct. 14.

An Imperial Ukase, issued to-day, promulgates the fundamental principles of the re-organisation of the Department of Justice throughout the empire. These principles mainly consist of the separation of judicial from administrative and legislative functions, and the division of the various courts of justice into arbitration courts, arbitral assemblies, and district courts.

The Senate of St. Petersburg is to be the Court of Cassation, or ultimate court of appeal.

Chambers of advocates are to be established. The district courts are to receive juries chosen from all classes, and the Committee of the Council of the Empire is entrusted with the duty of drawing up detailed laws embodying these arrangements as well as regulations affecting notaries.

THE EVANGELICAL ALLIANCE.

The sixteenth annual conference of the British Organisation of the Evangelical Alliance was opened by a *soirée* and meeting held last evening at the Freemasons' Hall—the Hon. A. KINNAIRD presiding. There were also present the Hon. and Rev. Leland Noel, M. Naville (Geneva), Mr. Henderson (Glasgow), Dr. Kalopo Chakes (Athens), Dr. Baroley (Jerusalem), and many ministers of several denominations.

The CHAIRMAN, in welcoming the visitors, expressed his own regret and that of Sir Callling Eardley, the president, that he was absent through indisposition. Looking back upon the history of the Alliance, he thanked God for the blessing which had attended its operations. Its principles had been extended in this country, on the Continent, in America, and in other parts of the world. At home or abroad it was impossible to mingle with Christians of different denominations without seeing that great change had been effected. Differences once greatly marked were less prominent, and Christian men understood better that perfect law of liberty, the compatibility of individual opinions on doctrine and discipline with true Christianity. Hence matters had been discussed at the meeting of the council that day with a fervency which, had the discussion been conducted on worldly principles, would have led to disunion. As it was, the discussion only illustrated and accomplished the aims of the Alliance. Having a lively recollection of the hospitality shown at Geneva when the Conference was held there, he extended a cordial welcome to their brethren from abroad and the other visitors.

The Rev. Dr. URWICK, of Dublin, one of the founders of the Alliance, responded, and maintained that the Alliance had promoted Christian unity.

The Rev. GEORGE SMITH (Poplar), said that the aims of the Alliance were approved by the Congregational churches generally. The spread of Alliance principles had brought Christians of different denominations upon common platforms where they never met before; and he was more than ever convinced that the points on which good men agreed were more important than those on which they differed. Many popular evangelic efforts owed much of their spirit and origin to the Alliance.

M. NAVILLE (of Geneva) said that evangelic efforts had been greatly increased by the holding of the conference there last year.

The Rev. C. HERBERT said he had been assured that, in case of a revolution in France, the people

would massacre the priests who kept them in their present position. Might not France charge England with something more than jealousy in neglecting her, and sending missionaries to more remote countries?

Addresses by the Rev. J. H. Hinton (Baptist) and the Rev. F. Greaves (Wesleyan) terminated the proceedings.

FEARFUL RAILWAY COLLISION.

On Monday night, shortly after six o'clock, a fearful collision occurred on the Edinburgh and Glasgow Railway, at Winchburgh, about twelve miles from Edinburgh. The collision was between two fast passenger trains, the 5 p.m. train from Glasgow to Edinburgh, and the 6 p.m. train from Edinburgh to Stirling, Perth, and the north of Scotland, which runs along the Edinburgh and Glasgow line for about twenty miles out of Edinburgh, before branching off to the north. The accident is stated to have occurred through the mistake of a pointsman. At least fifteen lives are lost and about 100 injured. About ten o'clock on Monday night the first detachment of wounded passengers arrived at the Waverley Station of the Edinburgh and Glasgow Railway at Edinburgh, and, as may readily be imagined, a large and excited crowd had collected, including many who were anxious about friends or relations in the train.

The following are extracts from the *Scotsman*:—

The scene which followed the collision is described by the passengers who have escaped as one of the most distressing and heart-rending that could possibly be conceived. The engines and tenders of both trains were smashed to pieces, and tilted up on their ends, the first carriage of the Scottish Central train from Edinburgh, a third-class, was completely destroyed, as was also a third-class carriage in front of the Glasgow train. Piled above the broken debris of these carriages and the engines and tender were a large number of the carriages of the Glasgow train, chiefly third-class, with their numerous passengers. The cries and groans of the wounded and the dying, and the shrieks of those terrified passengers who had escaped with comparatively slight injuries arising from the concussion, are described as most agonising, and the horrors of the scene were greatly aggravated by the darkness of the night and the nature of the ground, the line running through a deep cutting of rock at the spot where the accident occurred.

Beneath the rubbish, and close to the tender, some four or five people were lying close together, most of whom had been crushed or smothered to death. Among them, however, were the wife and child of the guard of the Glasgow train, both of whom were alive when first discovered. It is reported as having been a touching sight to see the guard, who had been himself injured about the head, and whose face was literally covered with blood, exerting himself, to the danger of his life, in endeavouring to extricate his wife and child; and all the passengers within sight and hearing were much affected by hearing the child cry out, "Oh, father, take me out!" The mother died before she could be taken out, but the child, we are glad to learn, has been saved. It is uncertain whether it is the guard's child that was killed or not. As the dead bodies were extricated they were placed in a horse-box and guard's van, and the injured were placed in first-class carriages and removed in special trains to Edinburgh.

One of the most shocking sights was the appearance of the dead body of the stoker of the Scottish Central Railway. He was crushed forward upon the fire-box by the tender, and between the two wedged so tightly that it was found impossible to release him, his head being bent back over the edge of the tender, and his hand grasping, as with terrible tenacity, the handle which shuts off the steam. Many were severely scalded, and some so disfigured about the face as to be perfectly unrecognisable.

EDINBURGH, Tuesday.

Four persons have died in the infirmary during the night, making the total number of deaths seventeen.

The engines and tenders of both trains were smashed to pieces, and the driver and stoker killed. All the bodies are not yet identified. Besides killed and wounded being removed to Edinburgh, fifteen injured persons have been taken to Linlithgow.

The cause of the accident was owing to some misunderstanding as to the signals at the single line, but it is not yet known who was in fault.

The pointsman, who is blamed for the cause of the accident, is in custody.

The line was not cleared for traffic till seven o'clock this morning.

A fatal accident occurred on the London, Chatham, and Dover Railway, on Monday evening. From some unexplained cause, the engine of the mail train, leaving Victoria Station at eight o'clock, ran off the line a couple of miles past Sittingbourne. After tearing up the rails for some short distance, it fell across the line. The engine-driver was killed, and the stoker and several passengers were severely hurt.

It is remarkable that an accident similar to that which has been accompanied with such fatal results on the Scotch line was narrowly avoided on the London and North-Western Railway, near Manchester, on Saturday. The driver of a train of empty wagons got on the wrong line, and proceeded, spite of all the efforts to stop him, towards Longsight to take in coke. Fortunately he was seen in time by the driver of a passenger train to Manchester on the same line. Breaks were applied, and the trains were brought to a standstill, but not until they were within a yard of each another.

MARK LANE.—THIS DAY.

The supply of English wheat on sale here, to-day, was moderate. For dry parcels, there was a steady demand, at Monday's quotations; otherwise, the trade was in a sluggish state, on former terms. We were well supplied with foreign wheat, in which sales progressed slowly, at Monday's currency. Floating cargoes of grain changed hands to a moderate extent at late rates.

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TO CORRESPONDENTS.

“Edward Mathews,” “R. Joseland.”—Next week.

“A Noncon.”—As the goods were in the custody of the officers of the law, we cannot see the point of his inquiry.

“J. Culverhouse.”—Our space is exhausted.

The Nonconformist.

WEDNESDAY, OCTOBER 15, 1862.

SUMMARY.

On the 23rd inst. the first Cabinet Council of the season will be held, and speculation is busy as to the policy the Government will adopt on the all-absorbing question of the American war. The sensation caused by Mr. Gladstone's declaration that the South had become a nation subsided as soon as it was perceived that the Chancellor of the Exchequer gave utterance to an opinion and a fact, but could not possibly have enounced a policy without consultation with his colleagues. The explicit announcement put forth that our Government are “resolved on persisting in a policy of perfect neutrality” was hardly needed. No issue has yet been decided by this sanguinary and protracted war. We cannot say whether by Christmas next the South may be the dominant power of the Union, or reduced to the original limit of eleven States. While both sides are putting forth more gigantic efforts than ever for the deadly strife, while new armies of recruits are being raised North and South, while the fate of Kentucky and Tennessee trembles in the balance, and the Federals are about to send forth fresh armaments with a view to the reduction of Charleston, Savannah, and Mobile, we may, whatever our sympathies, in the words of the *Richmond Examiner*, “dismiss from our minds the monstrous delusion of foreign intervention.”

It is too evident that America is entering upon a crisis more terrible than any she has yet passed through. The President's emancipation proclamation has been approved of by nearly all the governors of the Free States, though it is condemned by the Democratic party in general, and by the people of Maryland and Kentucky. In the South it has been met with a shout of savage defiance that indicates much fear of the issue. In the Confederate Congress it has been denounced as “a gross violation of the usages of war” that should be held up to the execration of mankind, and followed by severe retaliatory measures. “Lincoln's new problem,” says the *Richmond Examiner*, “destroys all terms between us, and the next campaign will be a tremendous one, both for the character and the magnitude of the hostilities.” Thus far there are no indications that the South will accept the advice of the *Times* to render Mr. Lincoln's measure innocuous by themselves emancipating and arming their slaves, nor is it probable that they will have recourse to a scheme so opposed to the policy of the Confederation, unless in the very last extremity.

The divided state of feeling on the American question was exhibited in the animated discussion which took place at Thursday's sitting of the Congressional Union. Some very plain things were said relative to the conduct of the Federal Government and the Northern States. A lengthened resolution was proposed, expressing a hope of the speedy termination of the unnatural hostilities “by which the principle of popular Government is covered with reproach, the work of righteousness and peace is resisted, and our common Christianity is dishonoured and impeded.” Eventually it was deemed advisable to pass no opinion on the social and political aspects of the war, and the following resolution was

unanimously passed:—“That this meeting deeply deploras the war now raging in America, expresses deep sympathy with its Christian brethren there, and profoundly prays for the speedy termination both of the war and of slavery.” On a subsequent occasion Mr. Woodruff, the American delegate, was afforded an opportunity of freely expressing his views as to the causes of the war, and the attitude assumed by this country towards the North. If his arguments are not very forcibly marshalled they deserve attention at a time when the current of opinion is running so heedlessly in favour of a slave-holding oligarchy whose antecedents and aspirations are alike ignored.

The return of the Emperor Napoleon to Paris has dissipated the lingering expectation that the Roman question would soon be re-opened. He has, it is said, forbidden that it shall be mentioned in his councils, and Signor Ratazzi has indefinitely postponed his journey to Paris. The idea is gaining ground that the Emperor has fully made up his mind not to yield to Italy her natural capital, but prefers to put on an air of vacillation lest he should too much arouse the Italian spirit. The favourable financial report of M. Fould, and the better prospects of the expedition to Mexico to rehabilitate the priest party in that distracted country, would alike indispose the autocrat of France to a bold policy in Southern Europe. Italy is now thrown back upon herself, and we sincerely hope she may once more prove worthy of the occasion.

The desperate attempts of the Romanist faction in England to put down the expression of public opinion on the French occupation of Rome by means of organised mobs of Irishmen, attest the value of such manifestations. The supporters of the temporal power of the Pope have some reason to boast of their successful intrigues throughout Europe. They have managed to surround the master of France with a network of powerful influences. They have made a scandal of the ill-advised demonstrations in Hyde-park. The Lord Mayor of London and the Mayor of Bradford have succumbed to the fear of their ignorant and brutal Irish tools. We have not a word to say against the suppression of tumultuous assemblages in the parks, but it is a new thing in this country for freedom of discussion on a great political question, on which the public opinion of Englishmen goes for something, to be abandoned because it is distasteful to a rabid priesthood and their hired ruffians. Cardinal Wiseman's unctuous pastoral to his “dear Irish children” comes rather too late to prove his sincerity. His admonitions would have produced some practical effect had they preceded instead of followed Sir R. Mayne's vigorous measures. But on Sunday week that wily prelate was too busy watching from his carriage the mêlée in Hyde-park instigated by his friends to think of issuing a restraining pastoral.

The new book of Dr. Colenso, bishop of Natal, designed to prove that “the Story of the Pentateuch is fictitious from beginning to end,” promises to create almost as great a sensation as the “Essays and Reviews,” and to weaken the already feeble faith in the Established Church as the bulwark of orthodoxy. Of course the bold prelate will be summoned before a secular tribunal for his heretical opinions, but with the views laid down by Dr. Lushington in his late judgment it is by no means certain that he will be condemned. Nor, if he were, could he—such are the beautiful arrangements of ecclesiastical law!—divest himself of his clerical position.

We deeply regret to record the occurrence of a terrible calamity on the Edinburgh and Glasgow Railway. Two trains, owing, it is said, to the mistake of a pointsman, came into collision on the same line, with the most disastrous results. Some seventeen persons were killed, and nearly a hundred more or less injured. The scene of destruction at Winchburg junction, where the accident took place, vied in its horrors with the memorable railway catastrophes last year at Brighton and Kentish Town.

THE CONSTITUTIONAL CRISIS IN PRUSSIA.

THE Prussian monarchy seems intent upon reading to Europe another lesson on the tendency of Royal houses to work their way to ruin. William I. of Prussia was crowned last year the Sovereign of a people who would have been but too happy to make his reign remarkable for a happy union of profound loyalty and liberal political sentiment. It is true that at his coronation at Königsberg he displayed some curious mediæval notions of the origin of his kingly rights—but as he swore to observe the Constitution, his subjects contented themselves with laughing in their sleeves at the inopportune revival of an exploded doctrine. Unhappily

for them, but more especially for himself, the King is not satisfied with holding his theory of Royal prerogative without reducing it to practice. His Majesty is a soldier, but whether of high military capacity opportunity has not as yet very decidedly revealed. Like all the Hohenzollerns, with the exception of his late father, he makes the army his pet institution, and regards it as exclusively his own. Between himself and the representative House of his Parliament, a difference very soon arose in relation to this subject. The King had resolved upon reorganising the Prussian military system on a basis menacing to constitutional liberty, and involving a vast and unnecessary increase of expense. In fact, he has made the standing army of Prussia nearly twice as large as it has been for many years, and he deems it the duty of his people to furnish him with all necessary supplies for its maintenance.

The position he has assumed in relation to his House of Deputies is in itself insecure enough—but, as if to precipitate a crisis from which there can be no escape, save by the divergent paths of Absolutism or Revolution, he has made M. von Bismarck, a vain, empty-headed, and violent retrogradist, his prime minister; and whatever the egotism of the monarch had left undone, for creating a breach between himself and his people, the premier has eagerly supplied. He is understood to be a devoted admirer of Louis Napoleon, and of the Imperialist system. He holds parchment restrictions upon the will of Sovereigns in profound contempt. He rates Parliaments, after the fashion of Thomas Carlyle, at the lowest mark. Like all small-minded men he believes in force rather than wisdom, and is childishly impatient to cut every knot which he has not the skill nor the patience to untie. This man is hurrying the Prussian monarchy to the brink of an abyss from which retreat will be soon impracticable. His military Budget for 1862, submitted to the House of Deputies after most of the expenditure of the year had been incurred, underwent amendment and reduction, before it was handed up to the House of Peers. Influenced by royalist and ministerial ideas, as well as by absolutist sympathies, the Peers have declined to pass the Budget as amended, and it consequently falls to the ground. The Minister has declared his intention of spending the taxes of the year just as he would have done had his original estimates been sanctioned by Parliament, which intention the Lower House has voted to be unconstitutional. The King has therefore closed the Session.

It is not, however, from the bare facts of the case, so much as from the objects avowed and the doctrines insisted upon by M. von Bismarck, that we learn the true nature of the struggle which is just now convulsing Prussia. The House of Deputies, it will be borne in mind, has been but recently elected on an appeal made by the King to the country from the decision of the preceding Parliament. It was returned after the most strenuous attempts had been made to misrepresent to the electors the question then at issue. It is all but unanimous in its opposition to the Minister, and, we need hardly add, proportionately represents the public opinion of the country. If a representative body thus returned might be fairly counted upon for refusing to find supplies for a standing army increased by the royal prerogative beyond the limits of reason and safety, it was not likely to be conciliated by the exposition of policy made by the Prime Minister to the Budget Committee, as, in the judgment of the Government, calling for and justifying that increase. “Prussia,” he declared, “must collect her strength and hold herself ready for the favourable moment, which has already been allowed to escape several times. . . . The great questions of the day will not be solved by speeches and resolutions of majorities, as in 1848-9, but by steel and blood.” “It is not towards Liberalism,” he said, “but to her power, that Germany is looking.” And as if to cap the climax, the Ministerial paper, the *Stern Zeitung*, concludes a long article written to show the impossibility of accepting the decisions of the Chamber of Deputies on the military budget with this sentence, “The Government must go forward not against the Constitution but without the Constitution.” Nor is this sentiment launched by journalistic authority merely. The King's speech, on closing the Session, is, it is possible, still more explicit. “That Budget,” it is said, “as amended by the Lower House, having been rejected by the Upper House, the government finds itself compelled to carry out the budget, without taking cognisance of the conditions imposed by the Constitution.”

The Prussian King insists upon having an army much larger, much more expensive, and in its organisation much less likely to be imbued with popular sympathies, than has heretofore been the case. What does he wish to do with it? Not, according to the avowal of his Minister, to add strength to Liberalism, but power to

Germany. To what end is that increase of power needed? For defensive purposes? Not at all. Prussia is in no danger from her neighbours. Germany is not menaced with invasion. No! the King seems to have made up his mind to an aggressive policy. Prussia is to "hold herself ready for a favourable moment"—for "the questions of the day" in which she is chiefly interested "must be settled by steel and blood." What does this mean? Against whom is this warning hurled? Does it apply to Austria, to Denmark, or to the German States which are opposed to the military leadership of Prussia over the German Confederation? or is the threat hurled against political Liberalism?

Whichever it be, Europe is forewarned that the Prussian King is about to form himself and his army into a "party of action," and that in imitation of Louis Napoleon, territorial rectification, and a slavish Parliament, are among his main objects. Whether he will be encouraged by neighbouring Powers, or whether he will be led back by their remonstrances into less ambitious paths, remains to be seen. As matters now stand, the infatuated monarch, under the guidance of a still more infatuated Minister, appears bent upon gratuitously exposing Europe to agitation, his own throne to subversion, and, possibly, the rights and expectations of those who should succeed him to the consequences of a violent revolution.

MAKING THE BEST OF CALAMITY.

The Chancellor of the Exchequer's eloquent eulogium on the operatives of Lancashire in his Newcastle speech was as generous as it was well-deserved. He described them as people visited by misfortunes "of which they are as innocent as children, but which they have borne like heroes." He sums up his observations and information on the subject with the emphatic remark that he doubts "whether there is any class of the community that could have endured an equal visitation with equal fortitude, resignation, and self-command." This is, indeed, high praise, though no one will dispute its justice. Mr. Gladstone has simply embodied the universal opinion that such a people, overwhelmed by a calamity they could not foresee, are not to be dealt with like ordinary paupers. He vindicates their right to a sufficiency of food for the purpose of sustaining, not only life, but health; and, though a leading member of the Executive Government, does not hesitate to enforce their claim to the lien constituted by the law upon property which is liable for the purposes of the poor-rate. The stubborn, independent spirit of this famine-stricken population is quite unprecedented in the history of such calamities. So far from becoming demoralised by eleemosynary help, they to a great extent refuse it, or avail themselves of it only in the last extremity. Touching instances are given of privations endured for the sake of preserving independence, and of workpeople still employed helping their fellows, and even forming committees for that purpose. And Mr. Farnall, in his last report, states that throughout the entire district there is no increase of crime, notwithstanding the great increase of temptation.

The millowners of Lancashire, though disdaining to reply to indiscriminate assertions, are receiving that tardy justice to which they are entitled. We hear but little now of their neglect of the responsibilities which their position entails, and much of the quiet, unostentatious efforts of many of the class to mitigate the hardships of their workpeople. Mr. Gladstone, in the speech referred to, pointed out the difficulties of their position, and the sacrifices that one-half of them are making in keeping open their mills, though the price of cotton goods has not advanced in a ratio at all corresponding to the price of the raw material. Much light was thrown upon this subject at one of the meetings of the Congregational Union last week. Mr. Henry Lee, the indefatigable secretary of the Congregational Fund, states as the result of a wide experience, that the chief gainers by the advanced price of cotton and yarn were not spinners and manufacturers, but speculators and dealers in cotton cloths throughout the world. "When the history of the crisis came to be known," said Mr. Lee, "it would be found that the employers of labour had not been unmindful of their suffering workpeople, though it had not been blazoned forth in the columns of the leading journal. It was known that 50,000*l.* in money had been already spent, independently of outside donations. Add to this private benevolence, relief afforded in bread, soup, meal, remission of rent, and lent money, and an amount would be represented completely throwing into the shade the efforts that had been made in London and elsewhere." We heartily rejoice in this general vindication of a class who have been assailed with indiscriminate censure. If they

were as a body indifferent to those suffering around them, how is it that they possess, as is undoubtedly the case, the confidence and affection of the operatives? We record elsewhere what is being done by the employers of labour in Darwen, and no doubt other distressed localities could furnish a similar tale. The special correspondent of the *Daily News* indeed states that in Manchester and in most of the towns round about "few cases of real distress can escape notice and relief."

The complete and elaborate arrangements that have now been made for the relief of distress throughout the cotton districts, evince a remarkable power of organisation, and reflect infinite credit upon those who are voluntarily bestowing their time and resources upon this meritorious work. Mr. Lee's report shows that the ministers and members of Congregational churches are zealously taking their share in this labour of love, and that the limited resources placed in their hands have been expended with judgment and effect. It is well known that many, if not a majority, of the most eminent manufacturers and merchants of Lancashire belong to the various Nonconformist bodies, and from all we hear, there is reason to believe that the course they have taken in this crisis will reflect lasting honour upon them. But apart from such special considerations, there is a general readiness in meeting the exigencies of the calamity as they arise, which gives hope that some of its worst consequences will be obviated. The problem of disposing of the great number of unemployed young women has been well nigh solved. It is but a short time ago that Mr. Birch, a merchant's clerk, established, with the aid of a few working men, a sewing-school for girls at Salford, and now there are no less than ten of these schools in Manchester, and few of the towns or hamlets of Lancashire are without one. The greater part of them are kept up by the help of the benevolent, and many of them are almost self-supporting. It is in such work that the benevolence of the public can most effectively co-operate. There is also some prospect that the difficulty arising out of the imposition of a labour test upon adult operatives, in receipt of parish relief, will soon be met. The Poor Law Board have sanctioned the establishment of schools in which workmen may receive instruction on alternate days, instead of engaging in out-door labour. If this excellent plan be generally adopted the calamity with which Lancashire is visited will not be without compensation. The operatives of both sexes will be able to employ their enforced leisure in improving their education, and thus become better fitted for their subsequent duties. The readiness, too, with which appeals for cast-off clothing and materials to be worked up are being met by the public, promises to mitigate the dismal prospects of the coming winter.

The Lancashire sufferers deserve, and urgently require, all the external help that can be given to them. After all, it is only possible to soften their hard lot. The distress increases beyond all the resources devoted to its mitigation. Some 5,000 additional persons are weekly added to the list of paupers, and, as the cost of out-door relief has increased 342 per cent. as compared with last year, it is evident that the legal provision for the destitute is being strained to the utmost. It may be that next spring will bring a change for the better. But meanwhile there is the most urgent necessity that the fellow-countrymen of these heroic sufferers should continue liberally to assist those who have such irresistible claims upon their utmost benevolence. The organisation of relief committees is now complete. It only needs that they should be plentifully supplied with funds.

WILL THE CONFEDERATES ABOLISH SLAVERY?

This, then, is the result of the history of slavery. It began as a tolerated, it has ended as an aggressive, institution; and if it now threatens to dissolve the Union, it is not because it has anything to fear for that which it possesses already, but because it has received a check to its hopes of future acquisition.—*Times*.

Thus wrote the leading journal in January, 1861, at the first blush of the American secession, and thus then thought the British public. The lapse of nearly two years has certainly not diminished the power of the slave aristocracy. Has the succession of remarkable events which have since followed furnished any reason for supposing that the slave power is prepared to reverse its traditional policy, or that as soon as Federal pressure is withdrawn from itself it will be ready to relax, if not remove, the bondage of the negro? This question is too momentous to be mixed up with aught else. It is quite possible to admit that the civil war is inflicting more injury than several generations can repair, that

its prolongation is placing in peril the free institutions of the North and lowering the standard of political morality, that the triumph of the Federals would not necessarily insure the abolition of slavery, and that Mr. Jefferson Davis has, as Mr. Gladstone says, made the South a nation, without affecting the question whether the establishment of a new State, with the unique aims and organisation of the seceders from the Union, is a matter for congratulation, and whether England should be in haste to recognise it.

It is now quietly assumed by the advocates of Southern independence that the division of the Union would be the first step towards the extinction of slavery. We are told that when once the South had become master of its own destinies it would, for its own interest, adopt measures for abating the evils of the system, and that the continual pressure of the civilised world would eventually bring about the desired reform. Those who urge this plea completely ignore the circumstances under which the civil war arose, and the peculiar organisation of the Slave States. The South seceded because, as the *Times* was ready enough to admit in 1861, it was thwarted in its avowed object of indefinitely extending slavery. Such extension was not a matter of choice, but of dire necessity. Southerners themselves openly confessed it. "There is not a slaveholder," said Judge Warner, of Georgia, and in saying this he only expressed the general sentiment, "in this house or out of it, but who knows perfectly well that whenever slavery is confined within certain specified limits its future existence is doomed; it is only a question of time as to its final destruction. You may take any single slaveholding county in the Southern States, in which the great staples of cotton and sugar are cultivated to any extent, and confine the present slave population within the limits of that county. Such is the rapid natural increase of the slaves, and the rapid exhaustion of the soil in the cultivation of those crops (which add so much to the commercial wealth of the country), that in a few years it would be impossible to support them within the limits of such county. Both master and slave would be starved out; and what would be the practical effect in any one county, the same result would happen to all the slaveholding States. Slavery cannot be confined within certain limits without producing the destruction of both master and slave; it requires fresh lands, plenty of wood and water, not only for the comfort and happiness of the slave, but for the benefit of the owner."

The conclusions arising out of this damaging confession have been worked out with unerring logic in the treatise of Professor Cairnes. He shows that no community in the previous history of mankind, though tolerating slavery, has ever been organised precisely on this basis. The Southern States have flourished mainly by the production of cotton, sugar and tobacco, for which white labour is not suited, or at least required. A restricted body of large proprietors, and an unlimited supply of rude labour, are alone needed. The white population, except for military purposes, is an incumbrance rather than a help. Such a system is fatal to progress. The abundance of slave labour supercedes the necessity for the use of skilled labour or machinery. The soil is fertile and worked till it is exhausted. There are already vast districts which have relapsed into wilderness. Hence that need for "fresh lands" of which Judge Warner speaks, and the pressing demand for the perpetual extension of the area of slavery. The constitution of society in the South is moulded by the conditions of social life. "It resolves itself into three classes—the slaves, on whom devolves all the regular industry; the slave-holders, who reap all its fruits; and an idle lawless rabble, who live dispersed over vast plains in a condition little removed from absolute barbarism." Southern independence, stripped of all illusions, means the right of a spendthrift oligarchy, comprising a thirtieth part of the population, to keep the remainder in compulsory poverty and ignorance, to exhaust the soil for the sake of immediate profit, and then to help itself *ad libitum* to virgin territories, in the South and West, that the normal condition of master and slave may be perpetuated. Slavery, therefore, is not an accidental condition, but the "foundation" of the Southern system.

Have there ever been, or are there now, any indications that the South is ashamed or tired of slavery? Has it not, on the contrary, been fighting for the institution with increasing virulence for a generation past? Is any one simple enough to believe that the new oligarchical power now rising up in America, after having with incredible labour and sacrifices conquered the right to act as it pleases, will consent to surrender that right on the advice of Foreign Powers, and commit suicide to please others? As Mr. Stephens, the Vice-President of the seceded States, has said, slavery is the "corner-stone" of the Confederation, and "was the immediate cause of the late rupture and present revolution." For the last

quarter of a century the entire energies of the Southern leaders have been absorbed in extending it, making it the dominant power of the Union, and nursing into a passion what was previously but a practice defended on the score of convenience. It is no longer an evil to be endured, but a gigantic system to be defended, consecrated, and extended. We quote again Mr. Stephens:—"Negro slavery is but in its infancy."

We ought to increase and expand our institutions. All nations when they cease to grow begin to die. We should then endeavour to expand and grow. Central America, Mexico, are all open to us. "I am," said the Hon. A. G. Brown, "a pro-slavery man. I believe that slavery is of divine origin; that God decreed it from the foundation of the world." "An abolitionist," says the *Southern Literary Messenger*, in a recent article, "is a man who does not love slavery for its own sake as a divine institution; who does not worship it as a cornerstone of civil liberty; who does not adore as the only possible social condition on which a permanent republican Government can be created; and who does not, in his inmost soul, desire to see it extended and perpetuated over the whole earth as a means of human reformation second only in dignity, importance, and sacredness, to the Christian religion." This language may be set down to fanaticism, but is it not precisely the tone lately adopted by the Reverend proprietor of Mr. Sella Martin, his sister and children, of *De Bow's Review*, and other Southern organs? Do not the clergy of the South pretend to find a warrant for slavery in the pages of Holy Writ? It is only by such arguments that the system can be logically defended, for if it be not good in itself why strive to extend it?

The acts of the leaders of this unique slaveholding nation correspond with the new theories which have of late years been accepted in their midst. There has not been the slightest sign of any disposition to relax the baleful domestic institution. In Southern eyes negroes cannot have the rights of freemen. All the indications have been in the opposite direction. It will be remembered that after the late battles in front of Washington some waggons were sent to the field at Centreville under a flag of truce to fetch the dead and wounded. The Confederates seized the negro drivers, but sent the dead bodies, thus violating the laws of war rather than acknowledge that the contrabands had any rights. Nor can we forget Jefferson Davis's proclamation that all negroes found fighting against the South would be sent back to slavery. Are such men likely to be conscience-stricken by diplomatic notes from a Power that is at the same time eagerly contending for the purchase of slave-raised cotton?

But self-interest, it is pleaded, will oblige the South, willingly or unwillingly, to abolish slavery. Why has not that motive hitherto prevailed? It can hardly be said that the "domestic institution" has been a prosperous speculation. Indebtedness is the normal condition of a slaveholder, and it is notorious that before the outbreak of war, the greater part of the plantations were mortgaged to Northern capitalists. Besides, in this persistent cry for unlimited expansion we learn the failure of slavery to promote the interests of those who are bound up with it. But there are other questions than that of profit involved. "It is not," says Professor Cairnes, "simply as a productive instrument that slavery is valued by its supporters. It is far rather for its social and political results, as the means of upholding a form of society in which slaveholders are the sole depositories of social prestige and political power, as the corner-stone of an edifice of which they are the masters, that their system is prized. Abolish slavery and you introduce a new order of things, and the ascendancy of the men who now rule in the South would be at an end."

We cannot, therefore, with many of our Liberal contemporaries, throw up our caps at the prospect of the triumph of "the most odious form of unjust dominion which ever existed"—as the Southern cause is well described by Mr. J. Stuart Mill in the current number of the *Westminster Review*. It may be, as Mr. Gladstone suggests, that it is for the interest of the negro race that they should have to do with their own masters alone; though, with the fact before us that fugitive slaves in the Free States were rarely of late years restored, it is sophistical to say that the whole power of the Union formally backed up the slaveholder. But the main question is, whether the theory that negroes are no better than live stock is to have room for indefinite expansion. "Should these conspirators," as Mr. Mill observes, "succeed in making good their independence, and possessing themselves of a part of the territories, being those which are in immediate contact with Mexico, nothing is to be expected but the spread of the institution by conquest (unless prevented by some European Power) over that vast country, and ultimately over all Spanish America, and if circumstances permit, the conquest and annexa-

tion of the West Indies; while so vast an extension of the field for the employment of slaves would raise up a demand for more, which would in all probability lead to that re-opening of the African slave-trade, the legitimacy and necessity of which have long been publicly asserted by many organs of the South."

If these views have any weight, they do not suggest a very speedy nor hearty recognition of the Southern Confederation by free England. The very suggestion, indeed, is absurd till we know what it is that is to be recognised. If the Confederation is to comprise no more than the eleven seceded States, perhaps the North would now let them go, excepting Western Virginia and Eastern Tennessee. But it is impossible as yet to say whether Kentucky and Missouri will eventually side with the North or the South, nor is it likely that either of the belligerents is ready to surrender its claim to these States. The present conflict is frightful almost beyond precedent; but it may be better in the long run for the welfare of the American continent that it should be fought out by the parties concerned than that foreign intervention, or the premature recognition of the South, should obtain present peace by entailing the imminent risk of chronic hostilities in the future. If the Czar, instead of decreeing the emancipation of the serfs, had decided that serfdom was of Divine institution, and the corner-stone of the Russian empire, would Europe be in haste to endorse the atrocious dogma? Yet this is what is involved in the recognition of the Confederate States.

THE OTHER SIDE OF THE QUESTION.

We sometimes envy the legal profession the immense advantages of their training. A great lawyer, it must be admitted, is not necessarily a great man, but a man otherwise great may be justly deemed fortunate if to his other qualifications has been added that which results from a study and practice of law. A judicial habit of mind is among the rarest of human attainments. To most people—to many even who can claim to be regarded as intelligent, things in general appear very much like some Chinese pictures we have seen, all surface, without shading, and without perspective. The ideas conveyed to us by sight, we believe, are substantially untrue until they have been corrected by experience. A child appears to have no notion whatever of inequality of surface, or of relative distance. It will put out its tiny hand to clutch the moon with much the same confident expectation that it will display in grasping at the coral and bells within its reach. In intellectual and moral movements how many of us resemble children in this respect! We see the side which is next to us, but we have not yet learned to bear in mind that by shifting our positions other sides will come into view. The smaller our experience, the greater our confidence—and for this reason, that what we look upon is a part of the truth, indisputable as such, but having relation to other parts which modify it, of which, however, we are as yet ignorant. Partial knowledge is, in nine cases out of ten, positive error, and no man is entitled to insist dogmatically on his own views until he has carefully collated them with the views of others.

There is a vast range of truths, no doubt, upon which difference even of opinion is impossible, and which no breadth of observation can modify. No one, for example, who understands the significance of the terms employed, could dispute the statement that two and two make four. Indeed, when you have got to a comprehension of the symbols made use of, and of the relation in which they are placed the one to the other, the subject is exhausted, and although a man should live to the age of Methuselah, and transcend Solomon in wisdom, his conclusions on propositions of this kind would in no respects differ from what they were when he first formed them. But the exact sciences are, if we may so say, intrinsically and essentially one-sided only. The facts to which they relate, if they can properly be described as facts, are absolute and unchangeable. With the great bulk of human knowledge, however, this is not the case. Generally speaking, the things about which we form and express a judgment stand related, more or less directly, to such an immense number and variety of other things, all of which affect, to some extent, what may be predicated of them, that it is extremely difficult to determine whether and when we have collected in one view the whole of the materials upon which a final decision may be arrived at. Practically, it is true, we may see enough to guide us to a substantially sound conclusion as to what we do see, but we are bound to remember that there are phases undiscovered by us, but visible to others, which, if they do not

alter the outline, would greatly change the shading of our decisions.

It is chiefly in regard to moral questions, whether they relate to personal character, or to institutions and systems, that it is most important to look on more than one side of a subject, and, perhaps, it is precisely in reference to such questions that we most frequently neglect to do so. It is, unhappily, one of the most uncommon things in the world for men to do justice to one another—too generally, indeed, they do not even aim at it. How very seldom do any of us take earnest pains to put ourselves into the position from which alone the real clue to the conduct of those we judge can be detected! How often would habits and actions which, seen in one light, we condemn, appear praiseworthy if looked at in another, and vice versa—just as the colours reflected by certain surfaces, such as mother-of-pearl, differ with the different angles in which the light is radiated from them. For instance,—you see a man going about in mid-winter dressed in duck-trousers, a light coat, and a straw hat, when everybody else is buttoned up in heavy woollens to protect him against the bitterness of the weather. Judged of from the point of view of your own experience, that man is set down as playing, for some purpose or other, the part of a fool. You can find no solution of so singular and unaccountable a fact which does not reflect more or less discredit either upon the man's reason or upon his purpose. But were you to step round to his position, and look at the fact through his experience, that which you believe you have good reason for characterising as absurd, or possibly worse, would present itself in a perfectly natural light. It was but yesterday that he arrived from the arctic regions, and the temperature which makes you and your neighbours shiver with cold is oppressively warm to him. Some one tells you this, and instantly your judgment of the action is reversed.

Would that the mistaken inferences drawn from one-sided views of those with whom we come in contact were always as harmless as they appear in the foregoing illustration! How far this is from being the case let any man's ordinary experience testify. Any one whose parents, whether of a private or a public character, but especially the latter, place him in a position of antagonism to others, will have been astounded again and again by the out-of-the-way interpretations put upon his conduct. Words and actions that, so far as his own consciousness perceives, express the most natural, innocent, and even laudable motives, are taken, seemingly too without any malicious intent, as signs of a mischievous purpose almost bordering on the diabolical. One is condemned oftentimes for persistently striving to carry out designs that never so much as fitted across his imagination—and the deeds which, perhaps, have cost him most in self-denial he finds set down to the grossest selfishness. And he who smarts most feelingly under this injustice, is likely enough to commit the very same offence against those who wrong him. Instead of calmly endeavouring to conjecture how the things he has said and done would strike people in the particular position occupied by his censors, he probably assumes that their outlook has been the same as his own, and can attribute their unfavourable verdict only to a monstrous obliquity in their moral vision. Half the wickedness with which men charge one another would instantly disappear if they could be made to change sides. The process, perhaps, would not obliterate differences of opinion, though even these it would tend to soften down—but it would certainly go a long way towards neutralising that acrimony of feeling which is too frequently stimulated into life by such differences. In most cases, if we knew more of one another, we should think less hardly of one another's motives.

The same strain of remark will hold as good of institutions as of persons. We may almost take it for granted that systems which have conciliated the regard of any considerable number of our fellow-men must have in them some features worthy of esteem. Where the whole appears to us one mass of shade, we may be tolerably sure that the appearance is due, not to the reality of the case, but to the peculiarity of our own stand-point. Could we but shift our ground a little, we might generally discover aspects of the institution upon which the light of heaven is shining, and which, so seen, disclose a beauty of meaning never before discerned. Occasionally, too, our judgments are only to be corrected by removing our post of observation to a far distance. It is proverbial that if you wish to hear truth of yourself you must go from home. In a manner somewhat analogous, if you desire to discover what a system or institution really is—what are its virtues as well as its defects—the evils it prevents as well as the evils it inflicts; if you would

get, in fact, a discriminating view of it, your best chance of doing it will be to betake yourself from under the shadow of it to the far distance, quite beyond the range of the practical influence it exerts. It is then and there that you may count upon discovering certain features of it, or of their relative bearing one upon another, or of their proportion as, or of their local fitness and use, which were entirely concealed from you when in close proximity to it. In a word, it may sometimes happen, that you can only "see the other side of the question," at least so far as national institutions are concerned, by sojourning in, and studying other countries; or, at any rate, by surrounding yourself with associations altogether foreign from those with which you have been familiar from childhood.

Social exclusiveness is a chargeable, perhaps more than any other habit of life, in this country at least, with preventing the other sides of questions from being seen. It is fruitless labour to rail at national customs, for it is seldom that any good comes of it—but one is strongly tempted, at times, to give way to feelings of mingled indignation and contempt at the jealousy with which certain sections of society in England prohibit all friendly intercourse with other sections, moving, as we may say, in precisely the same plane as themselves. We are not aware that a similar social phenomenon is to be met with in any other part of the world. One can understand exclusiveness founded upon blood, upon rank, upon education, upon taste, upon occupation—one can understand without admiring it—but the exclusiveness which is most uniformly operative in English society is that of ecclesiastical sectarianism. The Church-of-England solicitor, or banker, or physician, or merchant, or tradesman, is as inaccessible, for all purposes of friendly intercourse, to the Dissenting solicitor, banker, physician, merchant, or tradesman, as is a peer of the realm to a labouring peasant. "The Jews have no dealings with the Samaritans." Of course, there are exceptions, but not more than enough to prove the rule. Of course, also, the prevalence of this stupid ecclesiastical caste can be traced to its causes—some of them not over creditable to our common Christianity—but these it is no part of our present design to discuss. We have alluded to the matter here merely with a view to show what barriers have been erected to prevent people from looking "on the other side of the question." When men freely mingle together in their daily walks of life, and especially in their social recreations and enjoyments, they are sure to get some of their uncharitable and erroneous views corrected by catching frequent glimpses of the objects about which they differ, from other and more favourable positions. This, however, as it respects Conformists and Nonconformists, is studiously prevented by absurdly exclusive arrangements—and, as an inevitable consequence, each party thinks the worse of the other, and of the other's institutions. Let the blarney of the result rest with those who insist upon not marring the cause of it! The day probably will come when our descendants will find it difficult to credit the stupid barbarity of their ancestors in suffering themselves to be trammelled by the obnoxious rules of caste.

Correspondence.

EPISCOPAL FACTS IN EXTORTING CHURCH-RATES.

To the Editor of the Nonconformist.

SIR,—Will you allow me to call the attention of your readers to the tactics to which the Established sect are resorting in some parts, in order to procure the payment of Church-rates?

For a considerable time some of the leading Dissenters in this parish have successfully resisted the attempts of the churchwardens to make a valid rate, and in the course of this resistance have been cited before the bench of magistrates several times, when the magistrates were obliged to dismiss the case. Two or three weeks ago, however, on the occasion of one of them being summoned again, the rate was pronounced a valid one. My friend still refused to pay, telling the churchwardens they might distrain for the amount. Instead of doing this, they procured an order from the bench commanding him to pay, and on his refusal to obey this order he was indicted for misdemeanour and contempt of court. Being taken by surprise by this movement the Dissenters came to terms and agreed to pay the rate this time. Had they not done so my friend would have been committed for trial at Chelmsford, when one of the leading barristers would have appeared against him, and he might have been sent to prison for several months. The Church party were quite prepared to carry matters thus far, and, indeed, a long brief was already drawn up.

There is another parish in the county where the same steps are being taken; whether the Dissenters there will make a more steadfast resistance, and be willing to go to prison rather than pay the rate, I cannot say; but I hope they will. I do not think that Dissenters generally are aware that they can be dealt with in this way.

I have only to add that our vicar, the Rev. George

Ansfield, is what is called "Low Church" and "Evangelical," and till very lately was one of the travelling secretaries of the Religious Tract Society; and that the chief acting churchwarden, Lieut.-Col. Brice, takes the chair at meetings of the Bible Society, Tract Society, &c., and professes to be a religious and "liberal" man.

I am, Sir, yours faithfully,

THOS. B. SAINSBURY.

Finchingfield, Essex, Oct. 13.

CENTRAL COMMITTEE FOR THE RELIEF OF THE DISTRESSED CHURCHES IN THE COTTON DISTRICTS.

To the Editor of the Nonconformist.

SIR,—Subjoined are the sums remitted since this day week, to relieve the impoverished members, congregations, and schools, of the Independent churches in the cotton districts. They awaken the deepest gratitude of the Central Committee, as well as of the suffering churches. The distress is widening and deepening. This must be the case as mill after mill closes, month after month exhausts the stores accumulated in better times. The tide of commercial prosperity, instead of returning as we had hoped, is retiring further and further, and carrying away, not only the labourer and thousands, but the very subsistence of ten millions of dreds of thousands. The patience of the poor, year after year, is really remarkable. Those of us who were born in this district in the years of 1842 and 1852, when the out of employment were far fewer than on the persons but feel that in the meantime, the cotton at present, can Christian propriety, which the Bible common-sense—the blessedly permeated the masses of the people, have Some friends have made kind suggestions. Other have made remittances to be spent in certain places and special modes. All shall have the best attention of the Central Committee at its next meeting. That committee is anxious to do all in its power to facilitate the exertion of our friends in every part of the kingdom. Where deputations are practicable, they will be sent. Love is very ingenious, and it has invented several forms of helping for the poor saints of this country. At another village a tea-meeting was held; the Lancashire distress in its causes and consequences was the topic of the evening, and the profits of the evening were forwarded to us. One benevolent lady walked a circuit of twenty miles, asking friends for contributions. One teacher of a Bible-class urges other young men to work in collecting, and planning to do the same. Both rich and poor are the churches and promising in various ways to help us. All mental services. We ask their prayers, that our dear suffering friends, under their protracted privations, may retain in their Christian integrity, and resist the devices of the Wicked One, so powerful under present circumstances. But we must not occupy your space.

In reference to the sum acknowledged last week from Yeovil, we wish to correct an error. The ladies so kindly exerting themselves, wisely went beyond the bounds of their own congregation. The noble remittance has been made up of small sums collected from many quarters. The friends who have sent us cast-off clothing have done a real kindness. The original owners of the articles might on recent Sundays have recognised their old garments on new bodies, in the house of God, at every service. For one and all who thus cheer us, we can but pray, "The Lord grant unto them that they may find mercy of the Lord in that day."

Very cordially yours,

WILLIAM ROAF, Corresponding Secretary.

	£	s.	d.
Bristol, Redland-park Chapel, 2nd sacramental collection, per Rev. U. Thomas	10	0	0
Emsworth, Hants, Rev. J. Morgan and Friends	4	1	0
Tunbridge, Rev. W. R. Lennox, sacramental collection	3	10	0
London, M. Medwin, Esq.	5	0	0
West Hartlepool, Rev. H. Thomas and Friends	7	13	0
Fleetwood, Rev. H. Lings	7	0	0
Richmond, G. F. Whitely, Esq.	2	10	0
Sheerness, various schools, per Mr. R. Brightman	10	0	0
Birkenhead, E. H. Currie, Esq., 5s. per month for 2 months	10	0	0
Gosport, Mr. Walton	1	0	0
Beaufort, B. Phillips, Esq.	2	2	0
Norwich, Rev. E. S. Prout	1	0	0
Chelmsford, E. Copeland, Esq.	5	0	0
Surbiton, Rev. A. Mackennal, 3rd contribution	7	7	0
Taunton, North-street Chapel, Rev. T. Coker	34	11	6
Taunton, Sunday-school, additional	3	6	0
Newtown, Rev. R. Owen	1	3	2½
Ealing, Rev. W. Isaacs	21	6	6
Bouth, Rev. D. Jones	6	5	7½
Arunel, Rev. T. Davey	5	0	4
Do., Sunday-school	1	16	10
Bury St. Edmund's, Rev. T. Anthony	6	0	0
Totness, Sunday School, per Mr. W. F. Windgate	3	2	0
London, Sutherland Chapel, Rev. E. Bewley	12	13	6
Enfield, Rev. W. Slater, 2nd contribution	5	0	0
Ossett, Rev. J. Ellis	10	0	0
Lynn, per Miss Fysh, 3rd contribution	1	8	6
Kirkdale, Rev. J. Jones	9	4	0
Faversham	15	0	0
Editor of "Christian World"	15	14	6
Ditto	4	4	6
Leicester, Mrs. Livens	5	12	7
Stroud, Rev. W. Wheeler	6	0	0
Wall Heath, per Mr. John Roaf, Ireland	2	3	0
Charfield, S. Long, Esq., and workpeople	3	2	0
Clanfield, near Horndean, Mr. R. Pearce	2	5	6
Workop, Rev. J. Stokes	1	2	6
Yeovil, Rev. J. W. Sampson and friends	2	2	0
Cockermouth, Rev. R. Hall	1	0	0
Readers of "Christian World" by Dr. Leask	2	3	0
Ware, part of sacramental collection	2	1	6
T. O. Kingsland, 2s. 6d.; Anti-cigar, one week, 1s. 2d.; Poor working man at Atherstone, 2s.; E. K. Wood, 10s.; M. Wood, 1s.; Friends at Wornbourne, 9s. 6d.; Smarden, per Rev. J. H. Wood, 5th contribution for poor saints, 15s. 1d.; From Sabbath-school, 4s. 4d.; Collection by Mr. Wood, at Biddenden, 1l.; Mere, Congregational training day-school, 6s. 2d.;			

M. M. N., Clapham-road, 6s. 6d.; A. G. A., 7s.; E. Burton, 5s.; Mr. Allen and friends, Billesdon, 7s.; 1s.; Miss Worland in Shropshire, 2s. 6d.; B. V. H., St. Paul's Chapel, Wigan, 10s.; A well-wisher, 10s.; teetotallers' sham, 1s. 6d.; Hockliffe, for a family of sacrament at Wigan, 4s.; Crews, Independent Chapel, per Rev. al collection by Mr. Eaton, 14s. 2d.; Grimsby, a few friends, 10s. 11d.; Tiverton, A. B., and 2d.; Friends 6s.; Oakham, Rev. J. C. Fairfax, 15s. Jayton, per Joseph Boddington 1l. 6s.

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THE BAPTISTS AND LANCASHIRE DISTRESS.

To the Editor of the Nonconformist.

SIR,—Allow us to call the attention of your readers, especially of the pastors and deacons of our churches, to the resolutions of the Committee of the Baptist Union in relation to the Lancashire distress. It is our earnest hope that the appeal which the committee now make in behalf of their suffering brethren in the North of England will meet with a prompt and generous response.

It is by no means the purpose of the committee to interfere with any of the measures already in operation to accomplish the desired end. Their sole wish, on the contrary, is to supplement and assist them—to be auxiliary to them all. They do not think it desirable that the relief given should assume a sectarian aspect, or should in any degree preclude those who do not agree with us in religious belief from a full share of our sympathy and help; they would therefore gladly be auxiliary to the General Relief Committees, whether in town or country. On the other hand there are Baptist brethren, both ministerial and private, whose wants are not sure to be provided for by any existing machinery; and others, such as those for whom the "Lancashire and Cheshire," and the "General" Baptist Associations are labouring to provide, and the committee would heartily rejoice in rendering assistance to these.

The object of the committee in requesting the treasurer of the Union to receive contributions is not to add to the already too great number of separate agencies, but to afford a facility to churches or subscribers to whom it may be either inconvenient or difficult to forward money in other manner.

Whatever funds may be placed at the disposal of the treasurer by the benevolence of the churches will be appropriated as the contributors themselves may direct, and if no special directions are given, the committee will undertake to distribute them according to its best discretion.

Above all they are desirous that the efforts now made should be so general and liberal as to give satisfactory proof that the spirit of Jesus still dwells and reigns in His church, that so our brethren may be comforted in their sorrows, and our Redeemer obtain abundant glory.

(Signed)

EDWARD STEANE, D.D.,

J. H. HINTON, M.A.,

JAMES H. MILLARD, B.A., } Secretaries.

Baptist Mission House, 33, Moorgate-street, E.C.,
October 9, 1862.

THE BAPTIST UNION.

THE LANCASHIRE DISTRESS.

At a meeting of the Committee of the Baptist Union, held at the Mission House, London, Oct. 7, 1862, the Rev. B. Evans, D.D., in the chair, the following resolutions were unanimously agreed to:—

"1. That the committee feel deeply affected by the tidings which continue to reach them of the painful privations to which so many of their fellow-countrymen and fellow-Christians are subjected through the stagnation of the cotton-trade; and they earnestly pray that the God of all mercy that by his good providence the causes of this great calamity may soon cease to operate, so that the distress may be stayed.

"2. That, however, fearing, from present appearances, that the sufferings of their brethren in the cotton-manufacturing districts may yet be long protracted, and dreading for their sakes the rigours of the approaching winter, the committee earnestly sympathise with every effort made to soften their afflictions and provide for their necessities; and hereby express their hearty concurrence in the measures already taken in this behalf by the various Relief Committees.

"3. That they, therefore, affectionately invite their brethren throughout the country to aid in this charitable undertaking, by liberally supporting the funds of these committees both by Congregational collections and by private subscriptions.

"4. That George Lowe, Esq., F.R.S., the treasurer of the Baptist Union, is hereby authorised and requested to receive contributions for this object; such contributions to be forwarded either to the Baptist Mission House, or to the account of the treasurer with Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard-street."

Signed { B. EVANS, D.D., Chairman,
JAMES H. MILLARD, B.A., Acting Sec.

THE APPOINTMENT TO THE PRIMACY.

To the Editor of the Nonconformist.

SIR,—In the last number of the *Saturday Review* there is a characteristic notice of the above important event. The position occupied by the article is certainly peculiar, keeping company, as it does, upon the same page, with a discourse on the equally interesting and profitable topic of "Transportation."

For once, the "half-cleric, half-lay" reviewer (or "Reverer") is well satisfied—yes, more than satisfied, transported in truth—with the recent transportation of York to Canterbury. For once, the Premier has done the thing that is right.

Marvellous to relate, a square man has not been thrust into the round hole. On the contrary (we are informed), Dr. Longley possesses all the needed qualities for his high office. He is "a scholar without pedantry" and what is still more rare, "a High Churchman without bigotry." He is further described as "active, sober, dignified, conciliatory, while respectful of his station," and last (not least) the new Archbishop will "import into Lambeth some of that decent state and dignity which have of late been strangers to the English Primacy."

"Tis from high life high characters are drawn."

and a successor to the throne of Land must needs be lauded. The elect of Canterbury's character, is, however, we are assured, indeed, blest with all the cardinal points of excellence. Holiness (by the way) is not named, this being reserved probably for "monumental" allusion; but judging from Archbishop Longley's antecedents, "great expectations" may reasonably be indulged.

"Conferences," according to the reviewer, "midnight meetings, evangelical societies of pious temples and laymen," must possess no attractions for his grace. At street-preaching, and other unbecoming exercises, his nose must be always decorously upturned.

to the stuns" must not look for patronage, and sequestered retreats of Lambeth." among cabmen" are not to be compared among the learned. But "sermons at the preaching the Gospel to the poor, and "bro umbrellas," are not the only matters to be av the prelate. Sooner be caught in the house of perance (or reading the *Noncon.*) than be found "lectures to Christian young men."

Better, far better, to be quaffing the inebriating (or swallowing Robinson's "Sin of Conformity") th earning "popular applause by trailing the lawn sleeve at an *Islington* tea-meeting."

To crown all, we learn, "What is wanted in a primate is, not that which is ordinarily termed godliness, but "a courteous and dignified bearing, and a rearing of the mitred front." Apart, however, from the question of individual fitness the appointment is viewed by the *Essayist* as a "sign of better days for the Church." There is, it appears, a "good time really coming. Partakers in the ecclesiastical opinions of the "Saturday Sadducees" will not have occasion to wait much longer. Lord Palmerston is coming to their rescue. In spite of Mrs. Grundy, he means to see to things for himself. He will no longer put his trust in other men's spectacles. The appointment of Dr. Longley to the throne of Canterbury proves this. His election clearly points "to the waning influence of the great Protestant Earl." It is to be regarded, indeed, as a heavy blow and great discouragement to the harsh and strait system of modern "Evangelicalism," and by it, the "Palagian" Premier (to the joy of the "S. S." aforesaid) "has done much to forfeit his title of a man of God." Some simple people, indeed, inquire by whose authority, or with what propriety, Whitehall thus interferes with Lambeth, and they ask, "Might not the Bishop of London, with equal consistency, appoint the next occupier of the Mansion House, or fill up the vacant City solicitorship?"

The anticipations of the *Saturday Review* may possibly be realised. No harm can thereby accrue to Non-conformity, but "the *Record*" clergy will have to look about them. Let these gentlemen at once ponder the treatment received by some of the "ejected" of our day. Let them consider well such cases as that of Mr. Jukes, driven from the Church by Dr. Longley when Archbishop of York, for affirming (as stated in the *Eclectic Review* of July last) that "union with Christ was the basis of all Christian union, and that all of any denomination who trusted to him were really united to each other."

The writer has yet to learn what society generally would gain by the creation of Right Reverends after the *Reviewer's* fashion. Many such have ever been reposing on the Bench.

"Fifteen thousand pounds a-year" can be more "usefully invested" than in "purple liveries" and "purple and fine linen"; much more advantageously expended for the proprietor than in the necessary accompaniment of these things—the faring "sumptuously every day."

Islington, October 13, 1862.

N. R.

PREACHERS AND PREACHING.

To the Editor of the *Nonconformist*.

SIR,—I was lately moved to write to you, on the complaint of "Observer" that the Congregational churches were becoming "Wesleyanised." I now cannot refrain from writing to you again, on the subject of "Preachers and Preaching," a subject important enough, and one that is at present stirring up no small debate, both from pulpit and pew. The reason why I cannot refrain from writing to you is that in the cloud of leaders, magazine articles, &c., which I have read, not even wholly by yourself, have I seen, as I think, the "nail fairly struck upon the head."

Some considerable time ago, an article appeared in the *Cornhill Magazine* which secured great laudation—nay, might even be said, from the way in which it was spoken of, then, to have secured the imprimatur of the Congregational Union itself. This article I read, Mr. Editor, with anything but satisfaction. Doubtless, were sermons properly productions of the pretty, artistic, and literary-essay kind, the writer's one-headed canon would be of service; but as this one can by no means admit, his views were far from satisfactory.

Besides, preachers from time immemorial, men who have stormfully moulded the wills and rescued the souls of men, are for the most part against him. Massillon, Bunyan, Whitfield, Wesley, Chalmers, Edwards, and many more, were in their practice against him; and are we to conclude that these men did not know what they were doing?

Then we have the article in *Blackwood*, which sets strongly, on the whole, in the direction of decent ritualism, and the curtailing of the sermon as much as possible.

Lastly comes your own critique on the lucubrations of a "Dear Hearer," which, though not positively objectionable, yet fails, in my opinion, as a "Dear Hearer" had already failed in going to the true "root of the matter," or rather fails mainly by adopting his conclusion, that what is wanted is more reality in religion, as a kind of superfine intellectual and emotional culture, "leading to greater strength and clearness, and conscious happiness."

Now, Mr. Editor, my first complaint is that I miss in most of these criticisms the voice of the Christian consciousness—of sound experimental religion.

Literary criticism is, no doubt, an excellent thing within its own range; but *ne auctor ultra crepidam*. Unless the critic possess, in addition to his literary faculty, sound and experimental religion, he is not qualified to criticise sermons. For what ought a sermon to be? It may be many things. The literary interest may prevail in it; and then we shall have a pretty well arranged, trim, it may be thoughtful, essay. Or the doctrinal interest may gain preponderance; and then we shall see a favourite system displayed article by article. Or the philosophical, and we shall hear much of Christianity as a culture, as a social phenomenon, in language more or less appropriate.

None of these, however, do I regard as the right way of looking at our common Christianity, so far as the preacher is concerned. They may be employed usefully in their place as subsidiaries; but they do not, they cannot, urge the Gospel upon the people as it ought to be urged. The true light to look at the Gospel from the pulpit is as so many present living, spiritual, and Divine facts, and forces existing without us and within

us. Thus Paul regarded it, as he says, "While we look, not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." This, as it appears to me, is the practical and true way of treating the Gospel. This is the interest which ought to have the predominance.

Whence this uneasiness in the pulpit and pew of England, this crying, "Who will show us any good?" this general current in the direction of decent ritualism, æsthetic religion, mediæval architecture, if not of "four surplices at All-Hallow-tide," as Carlyle says? Is it not because the generality of even the religious people of England are living an easy, materialistic, respectable, self-indulgent life, with little prayer and self-denial in their religion, consequently, very little comfort in it. They feel their slumber that something is wrong, and they are about uneasily in spiritual nightmare. And being that "like priest, like people," and vice versa, they lay the blame at the door of their ministers, verily, not a whit more to blame than themselves, just who are the Tenderden Steeple and Goodwin Sands, it because, the easiest and most convenient way of accounting for the difficulty. Nay, Sir, it is FAITH IN UNSEEN REALITIES that the promise is fulfilled, "Where two or three are gathered together in my name there am I or three are gathered with them." I never fail to interest the eyes of Faith is wide open to see people. When the is as much there as preacher or that the Lord Jesus are sure to be moved, people, then the people, "I said, want of faith in the Holy There is also, I am a active energy. Just as truly Spirit as a living, present as on the day of Pentecost, is he now in the church babblement about liturgies. Ah, dear Sir, why all this hines? Cannot the Holy and improved praying mac us of the churches if they Spirit take care of the devotio the one great, crying will only believe in him? Sir, evil, is the absence of FAITH.

I am, Sir, yours, &c. RY MINISTER.

Oct. 2, 1862.

A COUN

THE AFRICAN AID SOCIETY AND THE AMBOISES BAY, WEST AFRICA.

To the Editor of the *Nonconformist*.

SIR,—In the *Daily News* of the 19th ult. you will observe a letter of mine on "The Treatment of Natives on the Coast of Africa." Since that time I have seen the last number of the *African Times*, a paper published by the African Aid Society, in which contributions solicited for the purpose of assisting a number of fugitive negroes to emigrate from Canada to the Amboises Bay. Being well acquainted with both countries, will you allow me, as an act of humanity, to put the public on their guard before they give their aid towards such a disastrous undertaking.

Practical men like Dr. Baikie and myself have never recommended nor encouraged in any way a system of emigration of negroes from America to Africa; and now that slavery is abolished in the Northern States, the reasons are much stronger against encouraging such a course. Such a change would be to remove them from a land of plenty to a land of dearth and destitution. I have stated again and again that it is not labour but capital that is wanted in Africa; there you can employ labourers to any amount, who will work well for 10s. per month and their rice. To bring them from such a rich country as America, where provisions are so abundant and so cheap, to such a place as Amboises Bay, with nothing but destitution to stare them in the face, would be but an act of gross cruelty, which ought to be exposed. While I was there I could obtain no provisions except from the shipping in the Cameroons River, and that was of the very worst quality, much of it unfit for human food. On several occasions I did obtain some goat's flesh, as tough as leather, at 1s. 6d. per lb. I have been nearly all over the world again and again, but never suffered so much from real want as I did during the time I resided in that part of West Africa. I hope that the persons whom the African Aid Society are inducing to leave America for this part of Africa will be put in possession of these facts, and much more that I could tell them were an opportunity afforded. Even under much more favourable circumstances a worse place could not be selected. If you want pure air you must go a hundred miles into the interior.

The whole thing has been misrepresented by persons in the employment of the Baptist Missionary Society. They have laboured hard to induce the people at Fernando Po to take up their residence there. A number of them went over while I was there to examine the place, but a sight of it was enough. Having failed in this attempt, they are now labouring to induce poor people to come all the way from America to take up their residence in such a barren wilderness. I hope this exposure will put a stop to it.

I am, yours truly,

ALEXANDER INNES,

Late of the Cameroons, West Africa.

Sept. 19, 1862.

The *Commercial Daily List* says:—"We are enabled to state that in the highest political circles there is no anticipation of an immediate recognition of the Southern Confederation by this country."

THE MEETINGS OF THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, at Cambridge, were brought to a close on Wednesday. The facilities afforded by the University town for the purpose have rendered the meeting most attractive and successful. At one of the meetings, a most affecting letter from Dr. Livingstone was read. It was addressed to Sir Roderick Murchison, and was written just after the funeral of Mrs. Livingstone. "Everything else that has happened only made me more determined to overcome, but with this sad stroke I feel crushed and void of strength. . . I shall do my duty still, but it is with a darkened horizon I set about it." It would seem from this letter that Dr. Livingstone had not intended his wife to remain in the lowlands more than a few days, but owing to the necessity of constructing the steamer that had been sent out to him there, he was detained three months, at the expiration of which time Mrs. Livingstone died. These "lowlands" proved fatal also to Bishop Mackenzie.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

Telegraph advices from New York extend to October 2nd, ordinary news to September 30th.

General M'Clellan has advanced his headquarters three miles nearer to Harper's Ferry, the Confederate General Lee making mysterious movements at some points above Harper's Ferry. It is not known where he intends operating. M'Clellan has constructed a pontoon bridge upon which to cross the Potomac at Harper's Ferry. The Confederates have made Winchester, Virginia, the basis of their operations, but keep a force on the bank of the Potomac to prevent the Federal from crossing. Heavy firing has been heard in the direction of Leesburg, but the cause is unknown. The Monitor has been towed up to Washington.

Ninety-seven of General Pope's officers have been released from Richmond and upon parole.

General M'Clellan officially reports that the total Federal loss in the battles of Antietam Creek and South Mountain was 14,700 in killed, wounded, and missing. From the time when the Federals first encountered the enemy in Maryland up to the time when the enemy was driven into Virginia the Federals captured thirty guns and thirty-nine colours, they losing neither guns or colours. They collected 14,000 small arms on the Antietam battlefield, and captured 5,000 prisoners, of whom 1,200 were wounded, and have buried 3,000 rebels. As far as can be ascertained, M'Clellan thinks it may be safely concluded that the rebel army has lost at least 30,000 of its best troops.

The *Albany Argus* states that General M'Clellan has issued full reports of all the battles in which he has been engaged, but that they have been suppressed by the War Department.

The Southern journals claim victory for the Confederates in the battle at Antietam Creek. The Confederate Generals Starke and Branch were killed. The Confederate force numbered 60,000 under General Lee. To avoid a flank movement by General M'Clellan, Lee withdrew his army across the Potomac.

It is rumoured that another draft will be proclaimed to increase the Federal army to 1,000,000 men.

The Governors of sixteen Union States assembled on the 24th instant at Altoona (Pennsylvania), and adjourned on the 25th to Washington, where they presented an address to President Lincoln, expressing their determination to support his constitutional authority, approving the emancipation proclamation, and suggesting the expediency of raising a reserve force of 100,000 men. The Governor of Maryland objected to sign the address approving the emancipation proclamation.

The New York Republican State Convention expressed profound satisfaction at the President's proclamation.

The President has been serenaded at Washington, on which occasion he made a speech, saying that he issued the proclamation after full deliberation, and under a heavy sense of responsibility. He trusted in God that he had made no mistake. It was now for America and the world, he said, to judge the proclamation, and it may be, to take action upon it. The Baltimore and Louisville press oppose President Lincoln's emancipation proclamation. The *Louisville Journal* declares that Kentucky will never acquiesce in President Lincoln's proclamation. The *New York World* thinks that the President's change of policy is caused by a fear of foreign intervention.

The Republican and Democratic parties are making vigorous efforts to carry the Fall elections. General Wadsworth, Republican nominee for the post of Governor of the State of New York, made a speech declaring that the Republican party intend to hold the country together at whatever cost of life-blood and suffering, and to devastate the country if necessary, but not to survive its dismemberment. Generals Dix and Fremont disappear from the list; and the struggle will be a fair and simple issue between the Hon. Horatio Seymour on the one side, and General Wadsworth on the other. It is said that the Democrats feel confident of success.

The Confederate Congress has passed a new Conscription Act, to include all able-bodied men between the ages of thirty-five and forty-five. Mr. Foote, in the Confederate Congress, has declared that proposals for peace could only come from the South; if they were refused the evils to the civilised world resulting from the continuance of the war would rest upon the heads of the Northern leaders. Rumours have been current at Washington, of the Confederate peace commissioners being on their way to that city, but these reports were believed to be without good foundation. The *Richmond Despatch* does not seem to have much faith in the prospect of peace, for it argues that the war can only end by the exhaustion of the North or the extermination of the South. The Confederate Congress have authorised the issue of 5,000,000 dollars in copper coin, of denominations of 5, 10, and 25 cents.

A letter from Louisiana is published in the *Providence Journal*, stating that the Confederate Government intends to emancipate and arm at least 400,000 negroes, and use them against the Federal Government, with the determination to rule or ruin.

The war in the Western States is actively proceeding. Louisville, threatened by the Confederate General Bragg, has been relieved by General Buell, who is said to have a force of 80,000 men, with which he will be able to begin the offensive, and unless the

rebels fall back, the struggle for mastery in Kentucky will be fought with a fierceness equal to that in Maryland and Virginia. Buell's army has, it is said, moved towards the interior of Kentucky in several columns. The Federals have evacuated Cumberland Gap with artillery and stores. They blocked the Gap with stones, making it impassable, and marched towards Ohio to join Buell. Mumfordsville had been retaken by the Federals, a cavalry force having succeeded in driving the Confederates out of the place on the 21st ult. Correspondents report that the Federal General Rosencranz captured 36 cannons and 500 prisoners in the late battle at Iuka, Mississippi. The Confederates have burnt Augusta, Kentucky, forty miles east of Cincinnati. Preparations have been made to burn the city of Memphis if attacked.

Advices from New Orleans report that a large number of people have taken the oath of allegiance to avoid the penalties of the Confiscation Act, which General Butler is rigidly going to enforce. The operations of the civil law have been resumed in New Orleans. The Sheriff had opened six district courts. The country below New Orleans is much troubled by Confederate marauding parties, and a Provost-Marshal has been appointed for both sides of the river. Twenty guerillas have surrendered themselves. Five companies of Federals have attacked Pontchartrain, near New Orleans, but were repulsed with heavy loss.

Heavy Federal reinforcements are being sent to Hilton Head and along the shores of the Broad River. It is supposed this is preparatory to an attack upon Charleston. Naval expeditions are fitting out at Port Royal and Pensacola. Yellow fever is raging at Wilmington, North Carolina.

It is stated that great activity prevails in the Navy-yard, giving rise to the belief that important Federal operations will soon take place at sea. The steamer Vanderbilt is being converted into a man-of-war, to carry twelve guns of heavy calibre. She, it is believed, will be the fastest vessel in the Federal service. Nine new vessels, of the Monitor class, are being built with such improvements as the experience of the original specimen might suggest. Two vessels are in course of construction, under Mr. Ericsson, which leave even the new Monitors far behind. The larger of these, to be called the Dictator, will be 350 feet in length, with about fifty feet beam. Her "vertical sides" will, we are told be protected by iron plating 10½ inches thick, backed by four feet of solid oak. The iron of the turrets will be twenty-four inches thick, and proof against a 425-pounder gun loaded with a maximum charge of powder. She is expected to steam 19 miles an hour. Mr. Webb is building an iron-clad ram, which will carry two revolving turrets mounted with two heavy guns each. She will be of 7,000 tons burden, and 5,000 horse-power, 360 feet in length and seventy-eight in breadth. The pioneer of a fleet of immense iron-clad ships is now building at Jersey, U.S., for the protection of the Pacific coast.

The *New York Herald* asserts that Mr. Eli Thayer is appointed Military Governor of Florida, to carry out the scheme of introducing into the Southern States a loyal labouring population. The Government will equip from 10,000 to 20,000 six months' volunteers, and station them in the States to be thus influenced. Each volunteer will receive a homestead of public lands and free transportation for his family to the principal port of the State where they are located. It is intended by this means to infuse into the Southern States an industrious and loyal population in order to protect the Union men.

SLAVERY IN THE SOUTH.

The *New York Tribune* of the 26th September publishes a long and interesting statement from General Phelps, in which he gives an account of the condition and treatment of the slave population of the State of Louisiana, so far as he came in contact with it during the period he held an important command on the banks of the Mississippi. He says:—

My position in the department of the Gulf was at a point on the Mississippi above New Orleans where, as the agent of a free Government, the question of slavery became an intensely practical one with me. I found myself in the midst of a slave region, where the institution existed in all its pride and gloom, and where its victims needed no inducement from me to seek the protection of our flag—that flag which now, after a long interval, gleamed once more amid the darkling scene like the effusion of morning light. Fugitives began to throng to our lines in large numbers. Some came loaded with chains and barbarous irons; some bleeding with bird-shot wounds; many have been deeply scored with lashes, and all complained of the extinction of their moral rights. They had originally come chiefly from Maryland, Virginia, and North Carolina, and were generally religious persons, who had been accustomed to better treatment than that which they experienced there.

General Dow, in command at Fort St. Philip, below New Orleans, writes to a friend, giving a very glowing picture of the way in which slavery is disappearing! under the influence of the Federal troops:—

The inhabitants up and down the river for fifty or sixty miles come in great numbers to take the oath of allegiance, and all declare that they abhor the rebellion and were always opposed to it, though they were forced to take an oath of allegiance to the rebel Government. I explain to them that it is a voluntary matter so far as our Government is concerned. Many of these persons are free negroes of property, bright, intelligent, and active men, who understand perfectly that this dreadful war is for the benefit of their race; and they assure me that when the President's proclamation shall come, offering freedom to all the slaves, they will flock to our standard *en masse*. Such a proclamation will come.

I have at these two forts about 500 slaves (that were, but who are now free). The masters now frequently

send off their slaves as no longer of any value. Nowhere within reach of our troops will they work for or obey their masters; and for seventy miles between here and New Orleans slavery is practically extinguished. In some cases the masters hire their servants. Several masters have come here and asked permission to hire the servants who are at the forts to go and help them get in their crops. Of course I consent, and the servants go very willingly. Some plantations with large crops on the ground have no hands at all to harvest them. This rebellion, commenced by a few leading and unscrupulous politicians, in the interests of slavery, to extend and perpetuate it, will most certainly result in the overthrow of the institution.

FRANCE.

The Emperor has returned to St. Cloud, and on Friday a Ministerial Council was held. It is said that the word Italy having been mentioned on the occasion, the Emperor, without giving his Ministers an opportunity of offering their advice, said quietly that having made up his mind to maintain the *status quo* for the present, it was unnecessary to raise that question, or anything connected with it. *La France* is triumphant. The evacuation of Rome is not to be thought of, and that the Italian Ministers well know. "The campaign of the last two months is at an end, and is a failure." According to *La France*, the Emperor's policy—for a moment obscured, but in reality ever inviolable—now shines forth a steadfast light, and by it we read—"The Pope master in his own dominions."

It is stated that the French Chambers will meet in the middle of January.

The report of M. Fould on the financial condition of the French empire promises a surplus of 334,400L., sterling on the budget of 1863. The deficit existing on the 1st of January, 1862, is stated to have been 40,980,120L., and this has been reduced to 34,680,000L., by the conversion of the Four-and-a-Half per Cent. Rentes into Three per Cent. Stock. The sum which has been received from those who had taken advantage of this operation is given at 6,305,250L. The outstanding amount of Four-and-a-Half per Cent. Rentes is put down at 1,569,475L. M. Fould asserts that the year 1863 will commence with a reserve of 3,200,000L., destined to provide for "unforeseen events." He also gives the assurance that the budget for 1864 will contain nothing likely to occasion an increase in the taxation.

ITALY.

Signor Ratazzi's visit to France is said to be definitely abandoned, and could, says a Ministerial journal, "only take place after negotiations which would ensure a success beneficial to the national cause."

Brigandage continues in various parts of Naples, and the papers are filled with the particulars of the atrocities committed. A Bourbon conspiracy, fomented by the clerical party, has been discovered in Naples. The police are in possession of the correspondence of the conspirators with Rome.

The Hungarian Legion have rejected with scorn the offers to return home, Austria guaranteeing them a free pardon.

Garibaldi has been suffering from slight rheumatism in the joints. A recent letter from Dr. Ripari states that his wound progresses favourably. The physician expresses a hope that the cure will be more complete than was apprehended. Since then, the condition of the patient has become worse. On the 9th Dr. Ripari summoned Dr. Zanetti, of Florence, to a consultation, which was also attended by Dr. Tommasi, and Professor Gherini, of Milan. The result of this learned meeting was a report on the present state of the General's wound, of which the following is the conclusion:—

From the general course of the illness and from all our foregoing observations we think we may anticipate a favourable success, notwithstanding the degree of ankylosis which may manifest itself; but we are still of opinion that the wound is serious; 1, because the important articulation of the foot with the leg is open, and the internal ankle is fractured; 2, because the presence of the bullet is not disproved; 3, on account of the arthritic disposition of the sufferer; all circumstances which might give rise to morbid complications of such a nature as to prolong and even to aggravate the complaint. As to the cure, we deem it expedient to persevere in the treatment hitherto followed.

RIPARI, PRANDINA,
FERDINANDO ZANETTI, G. BASILE,
GHERINI, E. ALBANESE.
CORRADO TOMMASI,

The bulletin of the 10th says, "a tranquil night; the local pain and swelling diminished."

Garibaldi intends, it is said, to have himself soon removed from Varignano to an hotel at La Spezia, in which his son Menotti has already taken up his residence. But it is now doubtful if he can be moved at all for some weeks to come.

A newspaper correspondent, writing from La Spezia, describes the manner in which Garibaldi received the news of the amnesty. He was asleep when the telegram was received, and his attendants would not disturb him.

"What is it?" said he, as he awoke about midnight, and heard an unusual noise of talking around him. "What is it?"

"The amnesty has come."

"Oh," said he, drowsily; and, turning round on his side, he fell off to sleep again.

A letter received from Genoa of the 8th inst., states that Colonel Santa Rosa proceeded on the afternoon of the 5th to Varignano, and announced to General Garibaldi that he had received a despatch from Turin, telling him that a decree of amnesty had been signed. He further told the General that by virtue of the amnesty he was thenceforth free. Garibaldi replied that the guilty alone could be

amnestied—that he would not accept such a favour, and that Europe should shortly know the entire truth.

Five of the Garibaldian soldiers, who were made prisoners at Aspromonte and who deserted from their regiments, have been condemned to be shot. They will appeal, it is supposed, to the royal clemency.

AUSTRIA.

By information received from Pesth and Vienna, it appears that serious efforts are now making for a reconciliation between Austria and Hungary. Several plans have been drawn up and submitted to Count Forgach, who recently went to Hungary for the purpose of making himself acquainted with the real state of things. What the Hungarian party chiefly insisted on was the re-establishment of the comitats or municipal councils of Hungary, as the natural precursors of a Diet which they said might be constituted without the slightest danger to the monarchy. It is said that the bases of a compromise are admitted, and that the leaders of the Liberal-Conservative party in Hungary, who are anxious at the same time for the independence of their country, and for its "indissoluble and indivisible" union with the other hereditary provinces of Austria, are engaged in a negotiation with influential men in Vienna whose intentions and efforts are known to and approved of by the Emperor.

PRUSSIA.

THE CONSTITUTIONAL STRUGGLE.

The Prussian House of Peers has placed itself in direct antagonism with the Lower or Representative Chamber. On Saturday the Peers rejected the budget, as sent up amended by the Chamber of Deputies, by 150 to 17, the Ministers voting with the majority. The second portion of Herr von Arnim-Boytzenburg's amendment, declaring for the re-establishment of the budget as submitted by the Government, was carried by 114 to 44. The Ministers were not present during the vote, and eight members abstained from voting.

The several parties of the Chamber of Deputies, except the little Conservative knot, held a meeting at once to consider as to the course they should adopt in consequence of the resolution taken by the Upper House. A resolution was proposed by Herr Simson, formerly President of the Chamber, declaring the vote of the Upper House unconstitutional and void. The party led by Von Vincke was for delaying a decision until the vote of the Upper House should have been formally communicated. No decision was adopted at that meeting.

On Monday the President of the Chamber of Deputies formally communicated the vote of the Upper House, which he declared to be unconstitutional. The subject was then remitted to the Committee on the Budget, and the sittings were suspended for an hour.

The Committee having met, unanimously passed a resolution, declaring the vote of the Upper House opposed to the plain sense and words of the Constitution, and upon that account null and void. The Government would therefore not be justified in basing any rights whatever upon the vote.

On the report being presented, the Chamber resolved upon instant discussion of the subject. Herr von Bonin-Stolp protested against this resolution, and quitted the Chamber with five members of his party. No debate, however, took place upon the resolution of the Committee on the Budget, which was unanimously adopted by the 237 members present.

In the afternoon of Monday the Chambers were closed by a speech from the Throne, which laments that the discussions on the Budget for 1862 have not led to a legal settlement, and continues:—

That Budget, as amended by the Lower House, having been rejected by the Upper House, the Government finds itself compelled to carry out the Budget as it was originally laid before the Lower House, without taking cognizance of the conditions imposed by the constitution.

The Government, although conscious of the responsibility arising out of this deplorable state of things, is also mindful of its duties to the country; and therein finds authorisation for defraying, until the legal settlement of the Budget takes place, the expenditure necessary for the conservation of existing institutions and the development of the welfare of the country.

It feels convinced that this course will hereafter receive the sanction of the Chambers.

TURKEY.

The Mosque property is to be secularised. It is expected that this will result in a gain to the revenue of 3,000,000L. sterling.

The Porte has rejected the proposals of Russia with regard to the formation of a military road to Montenegro.

MEXICO.

From Mexico it is reported that the French fleet was suffering severely from the vomito. It was rumoured that the French were about to attack Jalapa. A French garrison has taken possession of Soledad. General Zaragoza is dead.

FOREIGN MISCELLANY.

FAMINE IN FINLAND.—Advices from Finland give very sad accounts of the situation of that country. The continued humidity of the summer almost totally destroyed the crops, and an absolute famine has commenced. The number of persons thus

menaced with want of food is not less than 370,000—a vast proportion for a country where the whole population is only 1,800,000.

THE ROYAL MAIL STEAMSHIP CLEOPATRA WAS TOTALLY LOST on the bar at the entrance of the Sherbro' river, south of Sierra Leone. The passengers were saved in a life-boat, and the officers and crew on rafts. The chief engineer, Mr. Webster, was drowned, and a crew of five men, who put off from Sierra Leone to the assistance of the Cleopatra, were all lost.

THE REV. H. WARD BEECHER AND THE RECRUITING SERGEANT.—A person, named Fitzgerald, is a recruiting sergeant in the Corcoran Legion. Meeting the Rev. Henry Ward Beecher in the streets of New York, and knowing how vigorously that gentleman blew the war trumpet from the pulpit, he waved the "star-spangled banner" over his head, told him he was a recruiting officer in want of sturdy, able-bodied men, such as he, and asked if he would take the bounty-money and enlist. Mr. Beecher was highly indignant at the outrage, and replied, "No; you ought to know, Sir, I do not want to enlist. You are a scoundrel for asking me to do so." With logic peculiarly Hibernian, Sergeant Fitzgerald contends in print that by this behaviour the Rev. Mr. Beecher "insulted the flag, and discouraged enlistments." He holds, moreover, that such language was unbecoming in a preacher of the Gospel and an American citizen, and calls upon the Government to have him closely watched, with a view to his incarceration.

TAHITI.—A letter from a correspondent at Tahiti supplies us with an interesting account of the religious condition of that island. The moderate tone of the writer with respect to the French Government is a complete guarantee for his impartiality; and we thus see the difficulties with which the Protestant congregations have had to contend. The Imperial Government does not appear disposed to deal unfairly with the Protestants; but the underlings do their best to instil the idea that Protestantism is another name for English leanings; that the Romanists alone are loyal subjects to France. Notwithstanding, it is cheering to find that the number of communicants in the Protestant churches are as great as ever; and that the week of prayer, which was observed with as much fervour in that distant island of the sea as in any part of England, has been followed by a remarkable revival, and a willingness among the young to come forward and dedicate themselves to the Lord. The prayers of all Christians are much needed for that sorely-trying people.—*Evangelical Christendom.*

THE DISTRESS IN THE COTTON DISTRICTS.

The last returns show an increase of 5,400 in the "paupers" of Lancashire for the first week of October.

The London Committee received 3,584*l.* last week, and on Friday made a number of additional grants to the distressed districts. They have obtained the use of Bridewell Hospital, as a depot for the receipt and stowage of presents of cast-off clothing, blankets, &c. Agents have been appointed to be stationed there for the purpose of receiving any presents of clothing, &c., that might be sent by the benevolent public.

A public meeting was held in Bombay, under the presidency of the Governor, in aid of the Lancashire Relief Fund. 15,000*l.* was subscribed on the spot.

The Preston board of guardians, following the example set them at Blackburn, are going to avail themselves of the borrowing provisions of the Rate-in-Aid act.

Collections are being made in all the principal Wesleyan Methodist chapels throughout the country to aid the distressed operatives. The amount obtained by the Wesleyan Congregational collections on Sunday week at the Birkenhead chapels was no less a sum than 208*l.*; and at Bradford, the same day, the gatherings amounted in the aggregate to 223*l.* The Wesleyans in the immediate locality of the distress are also doing something to promote the relief of the operatives who are suffering therefrom.

At one of the latest meetings of the British Associations it was stated that Mr. Hugh Mason, of Ashton-under-Lyne, had kept his mill open to the present time, and thus found subsistence for the 500 hands in his employ.

An influential meeting was held at York on Monday, the Lord Mayor in the chair, when resolutions of sympathy with the distressed operatives in Lancashire were passed, and it is resolved to aid in their relief by subscriptions in money and donations in cast-off clothing. The moral heroism displayed by the poor under their privations was warmly applauded by several of the speakers.

Amongst the donations announced at the weekly meeting of the Lancashire Central Relief Committee, held on Monday, in Manchester, was one of 1,100*l.* from Miss Burdett Coutts. In the course of the proceedings, the Earl of Derby remarked that, without in the slightest degree wishing to discourage contributions of old clothing, &c., he could not but think that a supply of materials, to be made up in the various sewing-schools, would be still more advantageous, as furnishing the means of employment. From the weekly report of Mr. Farnall, the special Poor-law Commissioner, it appears that there are now in the twenty-four unions in the cotton-manufacturing districts, 168,638 persons receiving parochial relief, being an increase of 4,540 during the past week. Last year at the same time there were in the same unions only 43,335 recipients of the parish funds. During the proceedings it was also announced that from New South Wales a further munificent sum of 10,000*l.* has been received for the

relief of the distressed Lancashire operatives. The colony has now transmitted altogether 15,000*l.* for the same object.

A correspondent at Darwen writes:—

We have an admirable organisation for the relief of the distress, which happily here has not reached anything like the extent it has at other places. In fact it is only beginning. Most of the millowners have had the boldness to speculate on a continuance of the war, and have been fortunately able to run their mills in consequence. The bold men have been the gainers—the timid men and their workpeople the losers. The *Times* and its false prophecies have frightened people, and thus many have let the continent buy a large portion of our cotton instead of being used here. Our little town has been divided into fourteen districts, and to each district two visitors have been appointed, who make a weekly visit from house to house, and each case is decided upon at a general meeting of the Relief Committee, held weekly. All classes have come forward well, and work well together, the desire of each member of our committee being, I am sure, to alleviate the distress as much as possible. We have raised 3,700*l.* amongst ourselves, having made no application to the General Fund—there being a desire to meet our own wants in Darwen. It is amazing how long many of the people will suffer before they will call out for help.

Court, Official, and Personal News.

The Queen and Royal Family remain at Gotha. On the 6th the Crown Prince and Crown Princess of Prussia and the Prince of Wales left Coburg for Nuremberg; thence the Prince of Wales will pay a visit to Prince and Princess Louis of Hesse, and afterwards rejoin the Prince and Princess at Ulm, and then with them proceed on a tour in Switzerland and on the coasts of the Mediterranean.

Shortly after the 10th of November the Queen will arrive at Windsor Castle, where her Majesty will remain until after the expiration of the twelve months from the death of the Prince Consort, and will probably spend the Christmas at the Castle.—*Court Journal.*

There will be a Cabinet Council in Downing-street on Thursday, the 23rd inst. This is rather earlier than usual, and a long notice has been given for the convenience of those Ministers who are at a distance. Conjectures are rife about the subjects to be discussed—foremost amongst which in urgency are the protracted mischiefs of the American struggle, the Roman question, and the Lancashire distress. The American difficulty is the most likely to engage the public attention, and to be assigned as the pregnant source of Ministerial anxiety. That it is so there is no doubt. But that there is any intention—or any chance—of departing from the course of "caution and circumspection" hitherto observed we do not see, and we do not believe, notwithstanding the signs and evidences that have been hailed with more or less of hope or fear by many, and with evident anxiety by all.—*Observer.*

A testimonial has been presented to Earl Russell by a number of Milanese, in token of their gratitude for the services he has rendered to the cause of Italian unity. The gift is a statue representing Italy, under the emblem of a young female, seated on a rock, having on her right arm a bracelet on which are inscribed the words "Italia una."

Mr. Roebuck has sent a characteristic letter to the *Times*, contradicting the statement which appeared in that journal to the effect that he had joined two other gentlemen in obtaining a concession for a railroad from Arad to Hermanstadt and Cronstadt. He "does not understand what the *Times* has to do with his movements on the Continent;" he is travelling privately with his family, "holding no public office and performing no public duty."

It is stated that Garibaldi has accepted an invitation from Mr. Gilpin, M.P. for Northampton, to come and spend some time on a visit with him.

Mr. and Mrs. Cobden, on their return from Scotland, are expected to pass some days with friends at Manchester. During his visit to Manchester it is expected that a meeting will be arranged between the hon. gentleman and his constituents at Rochdale.

Lord Palmerston was present on Monday at the opening of the new diocesan training school at Winchester. After that ceremony had been performed his lordship attended Divine service in the Cathedral, when the Bishop of Oxford preached. Subsequently an address was presented to the Premier in the Chapter House by the Mayor and Corporation of the city, in reply to which his lordship briefly expressed his thanks. In the evening he was entertained at a grand banquet in St. John's Hall.

Miscellaneous News.

THE LAST MARSHLAND INUNDATION has been checked. Dams were erected in the Smeeth and Fen drain, and on Thursday night the rising tide was successfully resisted. A great deal of damage has, however, been done. 600 new acres, besides a large quantity of that lately rescued from the flood, are submerged. The loss falls principally upon small farmers.

ORPHAN WORKING-SCHOOL.—We are informed that the committee of the above excellent charity have just determined to retain the girls in the school until they are fifteen years, and those of them who conduct themselves well are to remain until sixteen years of age. It is to be hoped all will deserve this extended period. As the election is on the 31st of

this month, it should stimulate to greater exertion to secure success for the respective candidates.

BRYANT AND MAY'S PATENT SAFETY MATCHES, a specimen of which are exhibited in the International Exhibition, are a most valuable invention, as tending to diminish the many conflagrations which result from the use of lucifers. They cannot be ignited either by friction, fire, or percussion, or in any way except by being rubbed on the prepared surface of the box in which they are contained. This is a recommendation of no small importance, and there is little doubt that the patent safety match will before long be extensively used and thoroughly appreciated.

AMERICAN NEW WAR MAPS.—Messrs. Bacon and Co., of Paternoster-row, have re-published in this country at a very moderate price, Colton's Map of the Southern States, showing the whole seat of war on the sea-board and in the interior, designating every town, railway, and stream; also showing the forts and fortifications. Though cheap, it is on a colossal scale. Mr. Wyld, of Charing-cross, has also brought out a new edition of "Strategic War Points of the United States," embracing a map of the entrance of the Chesapeake to Philadelphia, the Delaware River, the Potomac, the York River, Baltimore, Washington, Richmond, with the railroads, military positions, and dockyards; plan of the city of Washington, Columbia; map of the country round Washington; plan of Pensacola Bay, and Charleston Harbour.

M.P.'s. ON PUBLIC AFFAIRS.—To the already numerous list of members of Parliament who have been addressing agricultural associations or their constituents, must be added Sir Bulwer Lytton, Sir John Pakington, and the Attorney-General. They all spoke on the usual topics—America, distress in Lancashire, and the two former on agriculture. Sir Bulwer Lytton expressed his opinion that the Union could never be restored, and Sir J. Pakington declared that the time had come when England, France, and perhaps Russia ought to offer mediation on the basis of separation, and if it were not accepted recognition must follow. Sir William Atherton referred in the course of his speech, to the new Poaching Act, which he designated as "highly impolitic, ill-considered, and ill-expressed."—Mr. Disraeli has delivered another agricultural speech, but he did not consider it necessary to enter again into an elaborate defence of agricultural associations, alleging that public opinion had decided they were advantageous to the country. In some remarks, however, similar to those he made at Amersham, he deprecated the establishment of new societies on the ground that they limited the area of competition. He thought it would be advantageous if, every five or six years, local associations met for a general competition, and so tried their strength against one another.

MR. GLADSTONE IN THE NORTH.—On Wednesday, the day succeeding the Newcastle banquet, the Chancellor of the Exchequer was taken for a trip down the Tyne.

Mr. Gladstone's journey down the river (says a local journal) resembled a "royal progress." What was intended at first as a visit of inspection, to show him to what use the Tyne commissioners were putting the 100,000*l.* they lately borrowed, expanded into a triumphant display of the wealth and industry of the Tyneside. It was not possible to show to Royal visitors more demonstrations of honour than were showered upon the illustrious commoner and his wife. The procession of vessels which followed were regal in their multitude and splendour of enthusiasm. As Mrs. Gladstone stepped upon the Gateshead shore again at night, people climbed on every conceivable elevation and projection to take farewell of her and her illustrious husband. She turned aside to say that she never experienced such a welcome before, and never should again. "Yes, yes," said a gentleman gallantly in reply, "do us the honour, Madame, to come to Tyneside again, and you shall be sure of many such welcomes." All the people of Newcastle and Tyneside might repeat the assurance.

On Thursday Mr. Gladstone received similar honours at Sunderland, including a flattering address from the corporation. In reply, the right hon. gentleman delivered a long and eloquent speech, in which he referred to the various topics of the address, and said he was highly gratified at witnessing their commercial enterprises, their crowded docks, the development of the material wealth of the district, and the cordial union of all classes, from the highest to the lowest. After partaking of luncheon, Mr. Gladstone drove to the railway-station, and proceeded to Middlesborough by the 1.10 p.m. express train, where he arrived about a quarter past three o'clock. The Earl of Zetland and several members of the Middlesborough Corporation were on the platform to receive the party, who at once proceeded to the ironworks of Messrs. Bolckaw and Vaughan, at Eston, where the entire process of the manufacture of pig iron was seen, including the tapping of a monster smelting-furnace. On quitting the ironworks the party proceeded on board a steamer, and, accompanied by others, all full of visitors, proceeded to Middlesborough, where an address from the Corporation was presented to Mr. Gladstone by the Mayor. In the evening the right hon. gentleman attended a grand banquet in the Town Hall, the Mayor presiding. On Saturday the right hon. gentleman arrived at York, and in the afternoon was present at an elegant luncheon given by the Lord Mayor, in the State-room of the Mansion House. The Lord Mayor was in the chair, and his lordship had amongst his guests the leading gentry of the neighbourhood, the aldermen of the city, &c. Here also Mr. Gladstone delivered an effective speech, and subsequently himself and his lady proceeded to Esrick Hall, the seat of Lord Wenlock.

Literature.

THE "PERSECUTION" OF DR. ROWLAND WILLIAMS.

Dr. Rowland Williams has lately published a pamphlet on his own case, which he has entitled "Persecution for the Word." * We have no doubt that he believes this to be a true description of his case: and we see no reason to question either the honesty of conviction or the personal faithfulness with which he maintains the position he has taken. But whether he is a sufferer for "the word," is a question which is finally decided neither by his own judgment of his difficult and painful position, nor by the votes of those whom he accounts scholars and competent divines: but is at least open to the general conscience and intelligence of the Christian Church. And whether he is "persecuted" is yet another question, as to which opinion will differ, according to the point of view from which it is attempted to estimate the facts of the case. It does not follow because a man suffers for his opinions that his suffering is due to persecution;—or that because his opinions are resented by public feeling such resentment springs from "untrue pretences," or a "vested interest in disguise." Even "prosecution by law" for opinion's sake, is not necessarily persecution. If a man accepts a social position, guaranteed to him by law, with attendant privileges and rewards, on the condition of undertaking certain specified obligations; and if he becomes suspected of unfaithfulness to those obligations, and of the exercise of an influence contradictory and inimical to the purpose of the position that has been assigned him; it is fair, in the interests of those having the same status and obligations, and in the weightier interests of public morality, that there should be an inquiry into the facts before a competent tribunal; and, if the assumed case be proved against him, that the recognition of his position, with its defined advantages, should cease, and its rewards be withheld. There is no persecution in such an inquiry, or in such a result of inquiry. They who institute such proceedings may have the spirit of persecutors,—may be narrow, bitter, and infuriate: but the proceedings themselves, with all their possible issues, are, as to propriety and rightfulness, involved in the contract—for such it is—for a legally guaranteed position, with peculiar responsibilities and advantages, on certain definite and accepted grounds. Scarcely any remark could be more curiously illustrative of the gist of the whole case than one in Dr. Williams's "Postscript":—he says, "A lawyer, sitting as our Primate's representative in court, may be pardoned for understanding by 'the Church that respectable community which enjoys by Act of Parliament certain privileges; but to the theologian trained to meditate on 'things in their essence, the Church of God is 'that assembly of faithful men, which, from 'Abraham and St. Paul,' &c. Now, it is just the simple question, whether Dr. Williams has fulfilled the conditions of his clerical membership of 'that respectable community which enjoys by Act of Parliament certain privileges,' that has been submitted to the decision of the Court. The Court has treated it as such, by taking the constitutions and articles of that respectable community as, in this case, overriding and excluding alike biblical authority and rational criticism. There is no persecution whatever in thus fairly trying a man's right to the 'certain privileges' of an Act-of-Parliament community with which he has an articulated agreement,—no persecution in ascertaining whether Dr. Williams is lawfully entitled to that portion of national property which he receives as the 'Vicar of Broadchalk'—in one sense his fitting home! But the price is in the bond: and the respectable community has a right to know whether it is paid, and paid in Act-of-Parliament coin. It seems, however, that one of the effects of the proceedings against Dr. Williams has been to teach him to sneer at an Act-of-Parliament Church; so it may be hoped he will yet learn that such a Church is necessarily restrictive of spiritual freedom, is dangerous to the interests of truth, and, by its privileged existence, presents a perpetual temptation to moral insincerity and worldly compliance.

Dr. Williams shall speak for himself on a few of the questions reviewed in his pamphlet. He is very frank; is strong in conviction and feeling; and indulges a lively contempt for his opponents, as well as a restless self-assertion. There is much to honour, with something to dislike, in the attitude and tone of this defence. It cannot serve Dr. Williams's interests in the Courts,—it may even damage him more than

his Essay or any other of his writings: but we shall gladly believe that he was concerned chiefly to discharge his conscience, to profess freely his convictions, and to prepare an example of superiority to conventional consequences. Had he been less acrimonious and less vain, his warmth and courage and earnestness might have excited admiration and sympathy. Dr. Williams opens by accepting that judgment of "Essays and Reviews" which is attributed to "a critic who adds the acuteness of a lawyer to literary accomplishments,"—that, "as soon as the recognised facts of Biblical criticism are popularly known, the estimate of the volume as antagonistic to religion, will change into a confession that it seeks a basis upon which the theory of religion can stand, without violence to knowledge or to conscience." He tells us what he considers a fair general formula for the problem which certain divines propose to themselves; namely,—"the reconciliation of human shortcomings in certain messengers and their records and commentators, with the Divine origin of the message which they record from God to man." The result, if not the object, he says, of their teaching might be, "to transfer men's conception of that manifestation of Deity which, with St. John, we term the Word of God, from the omnigenous volume of Hebrew literature, to the mind of Christ, and Divine indwelling of that mind." If this remark be not directed against merely vulgar misconception, any enlightened believer may answer all that it contains for himself, by saying,—that all we know of the mind of Christ, in whom God is manifested to us, we learn from the omnigenous volume which, for that reason, we call in a secondary sense the Word of God; and that any turning to the Word as made flesh, any searching of the mind of Christ, is by turning to and searching that volume. Any such enlightened believer resents, as much as Dr. Williams, the notion that the Bible is "an exclusive foundation of our belief in God, or in righteousness, mercy, and truth"; but it does not follow that it has but "a relative sanctity for its subject's sake," with such inherent value as may belong to it as "a record, a moral instrument, and a manual of ecclesiastical instruction." Nor does assent to the remark that the Gospels are not "a code of legalised precepts" necessarily entangle one in an admission that they are to be esteemed "a memorial of the spiritual impulse propagated from the life of Christ," and that only.

Certain Biblical problems are alluded to by Dr. Williams, as to which his position will seem, even to many orthodox scholars, important both as protest and indication,—especially, the spiritual application of the Old Testament in the New, and the interpretation of Prophecy on principles which shall not deny the original sense of the Hebrew text, or obscure the pertinence of the Old Testament to its own age. His special conclusions—of which we shall know something more from his new work on the Hebrew Prophets—may be rejected; but there is service done to truth and faith by honest words on this subject. But on the question of Miracles, all that Dr. Williams here says is vague, unsatisfactory, and shallow. He declares that his "most sceptical saying is, that the distinction between the 'miraculous and the providential is not so important as has been thought." He claims a habit of mind which "impels to the treatment of 'such things dispassionately as questions of evidence': but it is evident enough that his habit of mind is still more, in his own words, "to regard Divine 'communications as proceeding by the way of spiritual illumination rather than by physical phenomena"; and only one who had really made up his mind against the *a priori* possibility of miracles, would ask "such an allowance for the 'presumption against them, as an astronomer undoubtedly entertains with respect to the story of the sun arrested in his course to prolong a 'day of bloodshed,' or would confess that he can 'conceive of some advantage,' to God's truth and to the Gospel, if evidence should 'show that 'what men call an interposition came from a 'long series of causes.'"

While suffering, as he alleges, from misrepresentation and denunciation, Dr. Williams has himself very freely and offensively committed those sins. There are many passages which contain only caricatures of the opinions, and libels upon the motives of even the narrowest of his orthodox opposers. "The arts of human diplomacy,"—fence and compromise, calling "forgeries doubtful, and doubtful defences certain,"—"the traditional confidence of fifth-rate scholars, and evasion on the part of the very few who have sounded the depth of the question,"—"misrepresentation of literature made a basis of religion,"—"any one of the 'narratives of a fact by a heathen and infidel historian being more simply credible than 'such a version of it as a bishop at the head of 'his clergy would encourage,"—"haltings, promises, and averted glances in the region of

"criticism,"—"fashion, tradition, interest, forbidding surrender, while impartial defence in 'the light of inquiry is impossible:"—these are some of the imputations in which the author indulges his irritated feeling. Sometimes he insinuates or questions, so as to convey a wholly false impression. For instance, when he says "that inspiration does not mean a heavenly communication of earthly knowledge,"—and whoever said it did mean that?—though it may include such communications relatively. Or, when it is asked, "Are our congregations frequently told that Christianity depends upon King David's authorship of the Psalms, the contemporaneousness of the book of Joshua with the Conquest," &c. ? Or, "Is it a reverential belief in God, to profess his existence contingent upon the authorship of an anonymous epistle? or a lively faith in his Spirit, to think that Christians cannot be illuminated to lead a spiritual life unless Hebrew literature contains 'scientific infallibility?" Of course one knows what this sort of thing is meant to accomplish. But that there are any such teachings or implications as these current, Dr. Williams knows to be false, and his insinuation is as really impotent as in spirit it is base.

It cannot be objectionable to Dr. Williams that we should reproduce his portraiture of himself; and it may assist an independent estimate of certain elements and tones of all his writings. He speaks of himself as one who has had—

... "his transparent style termed obscure, his sincerity blamed as rashness, his caution treated as concealment, his quiet temper defamed, and his personal interests threatened, or his work of teaching and reformation deprived of the breath of hope, while his literary statements remain unrefuted, and his theology, in its cardinal doctrines, not so much as in good faith questioned."

... "you, my friends, have observed the unsurpassed patience and courtesy, to men of all ranks, with which, for eleven years, I have occupied a highly complicated position. . . . When hereafter . . . my principles shall be proved full of that truth for which Christ died, suffering; and the policy of my detractors animated by a spirit neither religious or just; let my assurance from the grave reach those who wonder over my injured name, that the dispassionate investigation of my works had its counterpart of calm integrity in my life; and that the one was defamed, as the most politic mode of disparaging the other."

There are several important questions touched by Dr. Williams in this pamphlet which we have necessarily passed by. A few words on the unfitness of the tribunal before which theological questions are tried in the Church of England, and other few on Subscription, might have been quoted, partly against the whole system, and partly against the author's own position in relation to it. Let this pamphlet, however, be read by all persons whose culture is sufficient for it to be fairly intelligible to them. The author of "Rational Godliness" and "Hinduism and Christianity" has too many claims on the respect of thinkers and the sympathy of Christians, for it to be justifiable to treat his personal plea and defence with anything like indifference, or even his misrepresentations and egotisms with nothing more than contempt. If theology should never be truly served by him again, something is due to him for large portions of the thoughtful and original works to which we have referred.

SOME RECENT VERSE.

Two or three poetical writers, for whom, a few years ago, a great future was predicted by certain enthusiastic critics, have failed to fulfil the promise of their first effusions and the hopes of their backers. There were some grandiloquent and authoritative assurances given to the world respecting Mr. Stanyan Bigg; who has just recalled the public, or some part of it, to the remembrance of his name, by a volume entitled, "Shifting Scenes, and other Poems." * It was Mr. Bigg's misfortune to be lauded by such as thought their approbation a guarantee of fame; and to be placed so high amongst his contemporaries as to provoke depreciation even beneath his fair deserts. As one of many writers of transitory verse worthy of pleasant recognition, he might have received grateful words of quiet praise; but the effort to crown him Poet could have no possible consequence but to make him seem a pretender, and to deprive him of such honour as was his due.

Yet Mr. Bigg has true poetic feeling, original fancy, and considerable power of expression. Vagueness sometimes, strong spasms sometimes, may be charged against him; and, much more, a deficiency in the higher intellectual materials on which poetic faculty may employ itself. But he has something of genuine power of imaginative representation; and in painting aspects of nature, in meditative lyric, and in the utterance of the domestic affections, has sometimes reached

* *Persecution for the Word: with a Postscript on the Interlocutory Judgment and the Present State of the Case.* By ROWLAND WILLIAMS, D.D. London: Longman and Co.

* *Shifting Scenes, and other Poems.* By J. STANYAN BIGG; Author of "Night and the Soul," &c. London: W. Freeman.

an excellence worthy to be admired and cordially praised. His new volume should, in our judgment, gain for him more genial recognition than his more ambitious efforts. Not a little that it contains "grows upon one" with familiarity; and there are some strains full of touching pathos that will not readily be forgotten.

The principal poem, "Shifting Scenes," is in fourteen short parts, descriptive, dramatic, and lyrical. We omit its story and possible moral; and quote a passage or two. The thought, sentiment, and music of the following lyric commend it; although it be rather diffuse:—

"Ah! the heavens are too high,
And the sunshine, and the light,
And the purple mountains far,
And the moonbeam, and the star,
And the round and rolling white
Of the sun-cloud, sailing bright
Through a sea of molten light,
And the shows of day and night
Seem not what they are!

Evermore a glory breaks
Over peak and over plain
In the distance, far away;
And the gorgeous skirts of day
Hide the hollows full of pain;
Hide the rents, and hide the rain;
Hide the dark funeral train;
Hide the clouds that come again;
But no living thing can say
It hath touched the gorgeous day,
Which for ever, and for ever,
Glideth on, a golden river,
Far away! Far away!

Evermore there bursts a bud
Which may never come to bloom;
Evermore, in cloudy car,
Beameth up some Royal star
Which some evil thing may mar;
Evermore the summer seas
Shake in light; the laden trees
Stoop in glory to the breeze;
But the beauty of the flower,
And the lustre on the sea,
And the glory on the tree,
And the radiance of the star,
Are not star, nor tree, nor flower,
Yet of that, which, hour by hour,
Lendeth them their golden dower,
Who may know it? For the flower,
Star, and sea,
Bud, and tree,
Seem not what they are!

Evermore a crimson dawn,
Or a glory-swimming noon,
Or a night as bright as day—
With a never-ending play
Of beaming star and moon—
Gladdens all the heaven with dreams,
Gladdens all the earth with gleams
Of forgotten things, and streams
Dimpled lustre on the river
Far away;
But for ever all the glory
Of the never-ending story,
And for ever, and for ever
All the bright and ceaseless play
Of the sunbeam,
Of the moonbeam,
On the tree-top, on the river,
Are for ever, ah! for ever,
Far away! far away!"

Here is a royal feast, with treason in the background, and assassination and fire waiting their opportunity. There is unmistakable power in the delineation of the hollow, ghastly revelry:—

"The revelry
Went on, but dragged a weary weight. The jibes
Fell dead and stale, and all the merriment
Trod on the skirts of dark forbidden things,
And passed like pageant past a place of tombs
When all the midnight flambeaux flamed and flash
Full on the ghastly emblems. Every voice
Had whispered undertones; and every laugh
Was bitter at the core; and though the wine
Ran ripe and red, it warmed, but did not cheer.
Some secret seemed to lurk beneath each word,
And all the conversation rippled on
Like conscious waters, in whose ooze and slime
The uncoffined dead lie white, with glazed eyes.
Portentous silence drew about the hall.
Each soul sat brooding in a ring of night,
Wherein no step unconsecrated might tread;
Some special terror leered with fiendish eyes
In at the window of each separate heart,
And knocked with ghostly warning at the door."

Mr. Bigg is most truthful and deep-hearted in the poetry of the family affections. If criticism were ever so severe to particular tinges that the following lines wear, all human feeling would protest in their favour, both as truth and poetry. The "Shifting Scenes" close with these thoughts on sleeping children:—

"There they lie,
My innocent babes! all folded up in sleep
Silent and sweet as flowers; all their day-smiles
Hanging in rosy hues upon their cheeks,
All their day-laughter lying deep and warm
In silken dimples; all their daily tasks,
Their garland-gatherings in the empurpled woods,
Forgotten, or enacted o'er in dreams.
How sweet they look!—the two meek infant girls,
Each in her little nest, and the bright boy,
With merry thoughts shut up within the lids
Of his dark dreaming eyes, and laughing out
Of the rich reel of his ambrosial curls."

Oh! if we could but draw aside the veil
Which hangs between them and futurity,—
Could see the bright and dew-scent path of youth

All through its many windings, and behold
The poisonous reptiles coiled amid its flowers,
And the grim company of beasts of prey
Lurking amid the thickets by the way,—
Could we behold the far-off ghostly shapes
Poising their poisoned barbs even as we speak,
And waiting in the mists of distant years
For the set time to flame before the eyes
Of their now slumbering victims,—could we see
The man and woman in the sleeping child,
Catch the wan woe-look on the budding cheek,
Hear the thick sighs of sorrow in the dark,
And read the history from this dawning time
When the young steps stumble through clumps of
flowers,
And the young heart dances its fill of glee,
And the young soul wears all its gala-ropes,
On through the distance, till the lone-path winds
Over the craggy heights that out the feet,
And where, weary and wan, with garments soiled,
And hair dishevelled, through the wind and rain,
With red eyes blinded by the storms of the world,
They go grief-laden past the hollow caves
Strewn o'er with bones, and stretch their woe-worn
hands

Out towards the distant arches, lying low
And dim and dark, beyond the mountain-slopes,
Through which the weary walk to endless rest—
With what an agony of love we'd press
The little brows now lying milky white!
We should hear sorrow surging in each tone,
And hollow wails sounding through every laugh,
And every look would catch the haggard hue
Of passing suffering, every word would be
Symbolic of some agony to come,
And every childish antic seem to wave
Some grim old woe out of its cavern-hold;
And every innocent wile would be the dress
Wherein gaunt wretchedness was quaintly dight,
And every look a window where the face
Of some pale spectre came to sun itself.
But now they live, sweet in the present hour
As untouched roses cool with evening dew,
Reposing on the present, with no fear
Shooting athwart the heaven of their dreams,
And lying beautiful and hushed in sleep
As though each morrow were a festal morn,
And they its chosen actors."

The legend of "Urban the Monk," "The Two Graves," and some lines in the "Ode on the Birth of Burns," deserve mention for variety in power, and for simplicity and richness of expression.

Another volume of verse that has lately reached us is by an unknown name. Mr. Ripley* is not very likely to become better known unless he improves in material, delicacy of work, and general feeling. There is an element of descriptive power in his verse; but over all he paints a haze—not a glorifying haze, but a dulling, murky haze, of confused imagination and morbid feeling. The sonnets are most egotistic, utterly wearisome with their "I" reproaching the world, and bemoaning itself. He seems to be well acquainted with the "cave of torture," the "hell of disappointment," the "hell of felt degradation," where "servile cringing," "stolid hypocrisy, and traitorous action" cross one; and with other most unpleasant places. One would pity; but everybody is aware that these poetic woes and lamentations are generally as unreal as they are foolish. A lofty and pure nature does not find the whole world against it,—does not pour forth complaints against life and men in moody verse,—does not assert its dignity and capacity by singing of itself. If Mr. Ripley had been well advised he would never have printed such wretched and unwholesome stuff as this:—

"O Life! if thou art thus to me, and I
Must court thy niggard smiles by offering
Upon thy altar my nobility,
My independence, all to which I cling—
If for the sake that I may vilely live
I must corrode my soul with damn'd disgrace;
If I must crouch, fawn, flatter, and forgive
With servile smile those who spit in my face;
Must barter all I hold most dear for breath,
Were it not nobler if I slept in death?"

There is no "nobility" in this. Life presents no such alternatives; they exist only in the apprehensions of diseased natures, whose selfish notion of "independence" often is a mean refuge from the responsibility of duty, the manliness of work, and the modesty of true self-respect. Mr. Ripley has probably done himself great injustice by the assumption of certain states of mind and experience: but, it is because there is a feverish feeling in all his verse, manifest even in vague and uncertain expression, that he is to be commended rather (in his own words) to the

"Large visions which our Faith and Love unbind."

BOOKS RECEIVED.

Gausson on the Canons of the Holy Scriptures. Nisbet and Co.—Freedom and Happiness in Christ. Nisbet—Pre-historic Man. 2 Vols. Macmillan and Co.—On Matter and Ether. Macmillan—Benten Oil for the Light of Life. Oliphant and Co. MAGAZINES:—Journal of Sacred Literature—British and Foreign Quarterly—British Quarterly—Westminster—Medical Critic and Psychological Journal—Church of England Temperance Magazine—Scottish Review.

* *Shadow and Substance, and other Poems.* By ROBERT RIPLEY. Manchester: John Heywood. London: Simpkin and Co.

LITERARY GOSSIP.

Messrs. T. and T. Clark, of Edinburgh, have in course of publication "Historical Theology," "Modern Pantheism," a "Life of Calvin," "The Institutes of the Christian Religion," "Ezekiel: an Exposition," "Dorner on the Doctrine of the Person of Christ" (Div. II. Vol. 2), and "Lange's Commentary on Matthew and Mark (Vol. 3). They are announced to be ready early in November.

Sir George Cornewall Lewis has in the press a new edition of "An Essay on the Origin and Formation of the Romance Languages; containing an Examination of M. Raynouard's Theory on the Relation of the Italian, Spanish, Provençal and French, to the Latin." It will be published by Messrs. Parker and Bourn.

A biography of Father Mathew, founded on his diaries, letters, &c., is in course of preparation by Mr. Maguire, M.P. for Dungarvan.

Miscellaneous.

A WOMAN CUTTING HER OWN TONGUE OUT.—At Pickering, a day or two ago, a young woman, named Eliza Brown, residing in lodgings, during a fit of rage, caused by drink, seized a knife and suddenly put out her tongue and cut off a considerable portion. Under the care of a surgeon she is progressing favourably.

THE METROPOLITAN UNDERGROUND RAILWAY.—The line has now been inspected and approved by Colonel Yolland, the Government inspector, and the arrangements for working the traffic completed; and the opening will take place to-morrow (Thursday). Further trials have shown that the plan of consuming the smoke and steam by the locomotive engines has perfectly succeeded, and after a couple of engines had been running backwards and forwards during the whole day no disagreeable effect arose from any of the products of combustion in the tunnel. Trains will start from Paddington and Farringdon-street every ten minutes from eight o'clock in the morning to eight in the evening. From six to eight o'clock in the morning and eight to twelve o'clock at night, the trains will run only every twenty minutes. Express trains will run every hour, running the whole distance from Paddington to Farringdon-street in ten minutes. All other trains will stop at the intermediate stations, the entire journey occupying fifteen minutes. Twopence will be the lowest fare, and this will be charged between any intermediate stations, the lowest through fare being threepence. All the classes of carriages, third as well as first, will be lighted with gas. The line is to be worked entirely by the Great Western, at a charge of 45 per cent. on the gross receipts, the remaining 55 per cent. being secured to the company, who will likewise derive a revenue from tollage on the through traffic between the Great Northern and the Great Western. The total expenditure on the line has been about 1,125,000*l.*, raised by shares and debentures. Additional capital to the extent of 300,000*l.* has been raised, against which the company hold a large quantity of surplus land, which it has been thought advisable not to dispose of until after the railway is in complete operation, when its value will probably be greatly enhanced.

THE INTERNATIONAL EXHIBITION.—The attendance last week was 214,062, being an average daily attendance of 35,677. This is an enormous falling off as compared with 1851, but it also shows an average daily increase over the previous week of 1862 of 4,270. On Monday there were 51,000, being a large increase on the preceding Monday. We (*Daily News*) believe that we are tolerably correct when we say that all the profits of the Exhibition are now cut off from the guarantors, and have been since about the 20th of September. There is little prospect of the Commissioners' receipts advancing beyond the 400,000*l.* which they had reached by that date, and this will leave an estimated deficiency of 50,000*l.* The official closing of the Exhibition will take place, as already announced, on the 30th of October. There will be no ceremony upon that day beyond the usual closing and bolting of the doors. For a fortnight after that day the building will still be open at a higher price of admission, in order to afford opportunities for the sale of the goods exhibited. The prices of admission are not yet fixed. It is officially announced that the Prince of Wales will distribute the medals and certificates of honourable mention to the successful exhibitors at the International Exhibition. The distribution will be a State ceremonial, but will not take place until early in 1863, when the building has been cleared. Earl Granville has written a letter from Gotha in reference to the Cadogan-Veillard scandal. His lordship professes ignorance as to what was Mr. Cadogan's connexion with Messrs. Veillard and Martin, the contractors. His lordship further says that his vote as a Commissioner was given in favour of those gentlemen having the contract for refreshments, on the grounds that their offer made it certain there would be no loss to the Exhibition; that a foreign restaurateur was likely to prove an attraction to the public and a stimulus to his English rival; and that the contractors had been at the head of great establishments in France. He denies most emphatically that Mr. Cadogan influenced him in the least in this decision. The Commissioners also publish a letter from Mr. Cadogan in which he says that in his published statement he did not mean to imply that her Majesty's Commissioners were cognizant of the existence of this agreement at the time that M. Veillard's tender was accepted.

Deaths.

The local papers state that diphtheria has caused losses among the pigs in Wiltshire. There are no further cases of small-pox among sheep.

"Skeddaddale" is, it seems, a Dumfriesshire word, and it means to spill in small quantities any liquid. The Yankees, as we know, give it another meaning.

"If you do not give me a penny," said a young hopeful to his dotting mamma, "I know a boy who has got the measles, and I'll go and catch 'em."

In a Manchester contemporary, under the head "Miscellaneous Wants," three young ladies advertise for "partners for life."

It is said that a Frenchman is now being exhibited in the metropolis whose height is seven feet six inches.

The Surgeon-General of the Federal army has declined to receive homœopathic physicians as surgeons in the army.

A Scotchwoman, after having inspected Gibson's painted Venus at the Exhibition, was overheard to exclaim, "Heh! that woman maun be Jeezebel!"

The metropolis was visited by a thunderstorm at four o'clock on Saturday morning, and much rain afterwards fell.

Indian cotton continues to arrive in Liverpool in large quantities. On Sunday vessels entered the Mersey from Bombay with 27,207 bales on board, and further arrivals were immediately expected.

A few days since a schoolmaster of Bath, examining his pupils on subjects of general information, asked one boy if he knew the prevailing question of the day. "Yes, sir," was the prompt reply; "How's your poor feet?"

A Glasgow contemporary tells us that some half-dozen persons, male and female, have gone stark mad on the subject of the trial and condemnation of the woman M'Lachlan for the murder of Jessie M'Pherson, and are now inmates of a lunatic asylum.

Not long ago a youth older in wit than in years, after being catechised concerning the power of nature, replied, "Now, I think, there's one thing nature can't do." "What is it, my child?" "She can't make Dan Brasier's mouth any bigger without settin' his ears back."

The celebrated La Motte, who had lost his eyesight, being one day in a crowd, accidentally trod upon the foot of a young man, who instantly struck him a blow in the face. "Sir," said La Motte, "you will be very sorry for what you have done when I tell you that I am blind."

A GOOD STORY.—A letter from Rome in the *Corriere delle Marche* relates the following story:—"A priest was lately bargaining with the driver of a public carriage to be taken to a certain place. The coachman had mentioned his price, and the priest, thinking it too much, offered something less. 'Non possumus,' replied the Jehu, with an air of mock dignity, and drove off. In the evening the driver was arrested; the priest had taken his number, and denounced the unlucky jester to the police."

YANKEE VILLAGES.—The following are names of post-villages in the United States, copied *verbatim* from the official Post-office Directory:—Social Circle, Sociality, Tenth Legion, Number One, Number Two, Why Not, Wild Cat, Uncle Sam, Usquebaugh, Lucky Hit, Esperance, Marrowbone, Oatmeal, Lion, Buggaboo, Little Muddy, Little Chucky, Lion Beard, Joe's Lick, Bug Swamp, Sandle Shop, Coffee, Gentry, Dirty-town, Half-moon, Hat, Hartshorn, Half-day, Haystack, Hen-peck, Sub Rosa, Skeddaddale, Queer-street, Tickle-what, Hoganmogan, Dustyfoot.

THE "WEED" AND THE LEARNED.—In sub-section D, at the British Association meeting at Cambridge, Dr. E. Smith read a paper on "tobacco smoking, and its effects on pulsation." The result of this paper may be briefly summed up. They were to the effect that tobacco operated differently upon different constitutions, and under different circumstances, one of the most important elements being, whether indulged in immediately before or after food, and that the strength of tobacco was a material element. Dr. Smith demonstrated that, as a rule, smoking accelerated the pulsation. A discussion ensued, in the course of which the literary man appeared to be generally accepted as the most fitting exponent of the results. Here, however, doctors differed. One or two gentlemen maintained that the effects of tobacco were stimulative of vital and mental action; others praised its soothing effects; while others maintained that, as a rule, it was stupefying and destructive of the means of obtaining the results desired. Ultimately the question was left an open one.

Births, Marriages, and Deaths.

BIRTH.

STONE.—Oct. 14, at 145, Snargate-street, Dover, the wife of Mr. Luke Stone, draper, of a daughter.

MARRIAGES.

LOCKWOOD—GUINNESS.—Oct. 1, at Torquay, by the Rev. David Pitcairn, the Rev. John Lockwood, of Oswestry, to Rebecca, second daughter of the late John Grattan Guinness, Esq., of Cheltenham.

SADD—LAMPRELL.—Oct. 1, at the Congregational Chapel, Castle Heddingham, by the Rev. Samuel Steer, Alfred Granger Sadd, Esq., of Malden, merchant, to Henrietta Mary Lamprell, youngest daughter of the late Charles Lamprell, Esq., of Bradley-place, Suffolk.

ROUTH—ELLIS.—Oct. 1, at the Friends' Meeting-house, Castle Donington, Robert Routh, Esq., late of Hexthorpe, near Doncaster, and now of Thorne, to Sarah, daughter of Bakewell Ellis, Esq., Castle Donington.

LEE—TOMKINS.—Oct. 2, at Forest-gate Chapel, by the Rev. H. Winzar, Mr. W. Lee, of Scarr Wheel, Lower Broughton-

road, Manchester, to Hannah, daughter of Mr. J. Tomkins, Leytonstone-road, Essex.

RIDLEY—SYMON.—Oct. 2, at the Independent Chapel, Warrington, by the Rev. W. Warren, Arthur, son of Mr. John Ridley, of Bury St Edmund's, to Amelia, second daughter of Mr. John Symonds, Abbott's Hall, Botes-

MATTHEW—CHAN.—Oct. 3, at the Independent Chapel, Framlingham, by the Rev. C. Hill, Stoke Ash, Mr. James Matthew, William Chandler, Parham.

SMETON—MEADOW.—Oct. 3, at the Fuller Chapel, Kettering, by the Rev. J. James Murrell, Mr. W. G. Smeton, "The Cottage," Thedon, Kettering, to Marian, only daughter of the late Mr. John Mead, Kettering.

BAKER—FOSTER.—Oct. 7, at the General Baptist Chapel, Pinchbeck, by the Rev. Edward Foster, Wendover, brother of the bride, assisted by the Rev. J. Cholerton, Benjamin, third son of Mr. George B. Baker, of Hull, to Mary, daughter of Mr. E. Foster, of Spalding.

GOWARD—AUSTIN.—Oct. 8, at Gallowtree-gate Chapel, Leicester, by Rev. R. W. M. Call, the Rev. Charles Goward, Birkenhead, to Elizabeth, eldest surviving daughter of John Austin, Esq., Leicester. (No cards sent.)

WATSON—WRIGHT.—Oct. 8, at the Friends' Meeting-house, Sudbury, Suffolk, Henry Watson, son of Newcastle-under-Lyne, to Catherine Oxley, youngest daughter of the late James Wright, of Sudbury.

TYLOR—BECK.—Oct. 8, at the Friends' Meeting-house, St. John's-street, John B. Tylor, of Stamford-hill, to Rachel, second daughter of the late R. L. Beck, of Stamford-hill.

PHIBBS—FULLER.—Oct. 9, at St. Leonard's Bank, Perth, by the Rev. Thomas Pottenger, of Rawdon College, Yorkshire, Edward William Phibbs, of Charlham, to Jessie, eldest daughter of John Fuller, Esq. (No cards sent.)

CLARK—JACKSON.—Oct. 9, at the Congregational Church, Sheffield, by the Rev. J. Calvert, Mr. John Clarke, Sheffield, to Hannah Maria, daughter of Mr. J. Charles Jackson, Attercliffe.

MORLEY—IBERSON.—Oct. 9, at the Congregational Church, Barnsley, Mr. William Morley, manufacturer, Sackville-street, to Miss Lucy Ibersen, Church Field, both of Barnsley.

DAVIS—BRIDGES.—Oct. 9, at the Independent Chapel, Upton Cheyne, Bletton, by the Rev. R. Clark, Mr. P. H. Davis, of Westbury, Wilts, to Elizabeth, eldest daughter of the late Mr. Joseph Bridges, of Two-mile Hill, Bristol.

SMITH—MACEY.—Oct. 9, at the Independent Chapel, Maidstone, by the Rev. John Kelly, of Liverpool, uncle of the bride, Joseph, son of Mr. Ruesch Smith, of Compton-terrace, Islington, to Elizabeth Margaret, daughter of Mr. Macey, of Maidstone.

FLETCHER—GALPIN.—Oct. 14, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. Mark William Fletcher, stationer, to Miss Agnes Galpin.

DEATHS.

PHILLIPS.—Sept. 7, at New Amsterdam, Berwick, Mr. T. H. Phillips, late of Spring-hill College, Mosely, near Birmingham.

HENRY.—Oct. 4, at Harrogate, aged seventy-nine, Alexander Henry, Esq., of Woodlands, Crumpton, formerly M.P. for South Lancashire.

WARD.—Oct. 4, Annie, youngest daughter of Mr. Edward Ward, Northampton, aged nine weeks.

AITCHISON.—Oct. 7, at Newport, Monmouthshire, aged forty-four years, the Rev. William S. M. Aitchison, formerly minister of the English Baptist Church assembling in Commercial-street, in that place.

CLAUGHTON.—Oct. 10, aged sixty-six, Mr. John Claughton, formerly of Guiseley, father of Mr. James Claughton, Congregational schoolmaster, Ecclehill.

THORPE.—Oct. 10, at Ryton Rectory, aged seventy-nine, the Ven. Charles Thorpe, D.D., Archdeacon of Durham, Warden of Durham University, and Rector of Ryton.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 8.

ISSUE DEPARTMENT.	
Notes issued ..	£30,372,400
Government Debt ..	£11,015,100
Other Securities ..	£3,634,900
Gold Bullion ..	£15,722,400
Silver Bullion ..	£30,372,400
BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,553,000
Reserve ..	£3,647,845
Public Deposits ..	£8,833,779
Other Deposits ..	£13,630,122
Seven Day and other Bills ..	£767,845
	£40,832,591
	£40,832,591
Oct. 9, 1862.	M. MARSHALL, Chief Cashier.

HOLLOWAY'S PILLS.—DYSPEPTIC DISORDERS.—Most of the diseases of the digestive organs consist in a weakness of the affected parts, causing a deficiency or depravity of the bile or gastric juice. These Pills re-establish the right performance of these functions, and thus triumphantly restore and renovate appetite, digestion, and health. Holloway's Pills perpetually present cures of chronic indigestion and its attendant maladies that hardly can be imagined, and certainly that never were effected by any other means—medicinal, dietetic, or otherwise. They are admirably adapted for every class, and every constitution. Holloway's Pills cannot be equalled for the purifying, soothing, and regulating powers they exercise in all diseases of the digestive, mucous, and muscular systems; and they are peculiarly efficacious in nervous debility.—[Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 13.

The fresh supply of English wheat this morning was very small, notwithstanding which the trade again ruled extremely heavy. Some few sales were made under the nominal prices of last Monday, or about 3s per qr decline on the rates of this day fortnight. In foreign only a limited business was done, at about last week's rates. Barley was without alteration in value for fine malting, other sorts rather cheaper. Beans and peas each 1s per qr lower. The arrivals of foreign oats during the week were very large, and about half from Archangel; there is also an ample supply of English, per rail. The trade was again very dull for all descriptions. Good old oats were unaltered in value; but new corn, both foreign and English, must be noted fully 6d per qr cheaper than on Monday last.

BREAD.—The prices of wheat bread in the metropolis are from 8d to 8½d; household ditto, 6½d to 7½d.

BUTCHERS' MEAT, ISLINGTON, Monday, Oct. 13.

The supply of foreign stock on sale in to-day's market was seasonably extensive; but its general quality was by no means prime. Sales progressed slowly; nevertheless, compared with Monday last, very little change took place in the quotations. The arrivals of beasts fresh up from our own grazing districts were moderately good as to number, but the general weight of the stock was by no means first-rate. We had a rather large

supply from Ireland, but there were no Scotch sheep and crosses were in request. The best of the top figure being 4s 8d, and realised full price. At about previous prices. Inferior breeds were not effected. With sheep, at which a clearance was say heavily, supplied. The g. tolerably well, but not to good. Downs, half-breds and condition of the stock was a steady inquiry, at Thursday, best long-woolled breeds were 11s. Other breeds moved on. advance in the prices of 9d per v's quotations. The general slowly, and realised last Monday. Superior pens were at 5s 8d top figure was 5s 6d; but a few which was good—moved off per 8lbs. Calves—the supply of v's night. Thursday's slowly, at the prices current on this day. 9lbs being lost, prices advance in the quotations of 9d per v's whole, there was a steady sale for pigs. The supply was receipts from Lin- and were quite as dear as last week. The ra. comprised colnshire, Leicestershire, and Northampton. England, 700 3,100 shorthorns, &c.; from other parts of various breeds; and from Ireland, 900 oxen.

For 8lbs. to sink the Offal.		s. d.	s. d.
Inf. coarse beasts.	3 2 to 3 4	Prime Southdown	5 4 1/2
Second quality	3 6 3 8	Lamb	0 0 8
Prime large oxen	3 10 4 4	Lge. coarse calves	4 0 4
Prime Scots, &c.	4 6 4 8	Prime small	4 10 5 1/2
Coarse inf. sheep	3 8 3 10	Large hogs	4 0 4 6
Second quality	4 0 4 1	Neatam. porkers	4 8 5 0
Pr. coarse woolled	4 10 5 4		

Suckling calves, 11s to 20s. Quarter-old store pigs, 30s to 30s each.

NEWGATE AND LEADENHALL, Monday, Oct. 13. Fair average supplies of meat on sale at these markets to-day. The demand rules steady for good and prime qualities of every description of meat, and remain firm in price; for inferior sorts the trade ruled inactive, and no change has taken place in values.

For 8lbs by the carcass.		s. d.	s. d.
Inferior beef	2 8 to 2 10	Small pork	4 10 to 5 2
Middling ditto	3 0 3 2	Inf. mutton	3 8 3 10
Prime large do.	3 8 3 10	Middling ditto	4 0 4 2
Do. small do.	4 0 4 2	Prime ditto	4 4 4 6
Large pork	4 2 4 8	Veal	4 0 4 10

PRODUCE MARKET, TUESDAY, Oct. 14.

TEA.—The business transacted in this market has been inactive, and late quotations are without material change.

SUGAR.—There has been but a limited amount of business transacted in this market, and in some instances prices have slightly given way. In the refined market the operations have been inactive, and previous rates are without material change.

COFFEE.—The market has experienced but a limited inquiry for colonial description; a rather large quantity, however, is announced for public sales during the next few days.

RICE.—A moderate amount of business has been done in this market for the better qualities of East India, and in some instances prices have slightly advanced.

SALTPETRE.—The amount of business recorded in this market has been to an average extent, and fully previous prices are current.

PROVISIONS, Monday, Oct. 13.—The arrivals last week from Ireland were 3,585 firkins butter, and 2,183 bales of bacon; and from foreign ports 18,503 casks butter, and 427 bales and 184 boxes of bacon. The Irish butter market ruled firm during the week, with a moderate business; but at the close, in consequence of best Dutch advancing to 11½ to 11¼, there was an improved inquiry for the finest mild brands of Clonmels, &c. Foreign, with the exception of Dutch, remained steady in price. In the bacon market there was no alteration to notice, the supply of prime fresh meat being still short for the demand, and prices are unchanged.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 13.—The arrivals of home-grown potatoes to these markets are seasonably extensive, and the quality of the produce very satisfactory. The trade is quiet, but without leading to any change of importance in prices, compared with our previous report. French potatoes continue to arrive in moderate quantities. Kent and Essex Regents 80s to 110s, Rocks 70s to 85s, French 55s to 70s per ton.

WOOL, Monday, Oct. 13.—Since our last report there has been a slight improvement in the demand for deep-grown wools, at fully previous rates to a slight advance. Short wools, though in good supply, move off freely, at very full prices. Several foreign orders are in the market, and the stocks held in the manufacturing districts are being rapidly worked up.

SEEDS, Monday, Oct. 13.—The seed market remains quiet, red cloverseed attracting more attention. Some samples of the new French crop are now appearing, of fair quality, but values are yet unsettled. White seed is still neglected. Trefalls are unaltered. Winter tares are firmer in value. Fine samples of new canaryseed are in request, but without supply.

OIL, Monday, Oct. 13.—Lined oil is dull, at 42s 6d to 42s 9d per cwt on the spot. Rape moves off slowly, at 51s for refined. Cocoa-nut and olive oils are steady. Palm and fish oils move off slowly, on former terms. American spirits of turpentine, 138s, French 122s per cwt.

FLAX, HEMP, COIR, &c., Saturday, Oct. 11.—The flax market continues very firm, and prices are fully supported. Riga is quoted at 70½, and Friesland 68½ per ton. Hemp is in good request, and clean Russian is selling at 89½ 12s per ton. Jute has realised slightly enhanced rates, with a moderate demand. Coir goods are steady as to price.

COALS, Monday, Oct. 13.—Market without alteration from last day. Hettons 18s, South Hettons 18s, Haswell 18s, Trimden Hartlepool 17s 3d, Lambton Primrose 16s 3d, Eden 16s, Bryon 16s, South Durham 16s, Hartleys 15s 6d, Tanfield 12s 6d.—Fresh arrivals 13, left from last day 42.—Total, 55.

TALLOW, Monday, Oct. 13.—Our market is dull, and prices have slightly given way. To-day St. Petersburg Y.O. is quoted at 47s 8d to 47s 6d per cwt on the spot. Hough fat is selling at 2s 6d per 8lbs.

Advertisements.

KINAHAN'S LL WHISKY VERSUS COGNAC BRANDY.

This celebrated old IRISH WHISKY rivals the finest French Brandy. It is pure, mild, mellow, delicious, and very whole some. Sold in bottles, 3s. 8d. each, at most of the respectable retail houses in London; by the appointed agents in the principal towns in England; or wholesale at 8, Great Windmill-street, Haymarket, W. Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

PRIZE MEDAL, 1862.—Awarded by the Jurors of Class 2, for the GLENFIELD STARCH, being a confirmation by some of the most eminent scientific men of the age of the superior qualities of this WORLD RENOWNED STARCH. Wotherspoon and Co., Glasgow and London.

DR. RICORD'S ESSENCE OF LIFE restore a manhood to the most shattered constitutions in four weeks. Failure is impossible. Its effects are permanent. No consultation necessary. Sold in Cases, with full instructions, at 11s., or four quantities for 38s., sent anywhere, carefully packed, on receipt of remittances, or Post-office Order. Sole agent in London, Prout, 239, Strand. Entered at Stationers' Hall.

FURNITURE CARRIAGE FREE.
MR. RICHARD LOADER and CO.,
 MANUFACTURING CABINET MAKERS, CARPET WAREHOUSEMEN, and GENERAL HOUSE FURNISHERS,
 23 and 24, PAVEMENT, FINCHURCH, LONDON, E.C.

VENTILATING STOVES.—Cheap, simple, efficient, and durable. Thousands have been sold and are well executed Designs of Cabinet and HOUSE STOVES, and every situation where a stove is required. The large sizes are extensively used in CHURCHES, CHAPELS, and PUBLIC BUILDINGS, with great effect and economy. Prices—50s., 60s., 70s., and 100s. Prospectus, with Engravings, gratis and post free in operation daily. The Trade supplied.
 DEANE and CO., opening to the Monument, London-bridge. Established A.D. 1700.

BE NOT DECEIVED.—Look at all the Inventions for Cleaning Knives before you purchase, and you will pronounce WORTH'S PATENT the most perfect and durable of any; will last twenty years and cannot get out of order, cleans and sharpens at one process. Price from 6s. each. Also, WORTH'S PATENT RAZOR STROP, which is most marvellous in effect; 3s. and 4s., through the post 3s. 8d. and 4s. 1d.

S. L. Worth, Patentee, 293, Oxford-street, corner of Davis-street, and 77, Regent-street, Quadrant.

MAPPIN BROTHERS,
 Silversmiths, Electro-Silver Platers,
 Dressing-case Makers, and Cutlers,
 222, REGENT STREET, LONDON,
 AND
 67 & 68, KING WILLIAM ST.,
 LONDON BRIDGE,

SUPPLY PURCHASERS DIRECT FROM THEIR MANUFACTORY, QUEEN'S CUTLERY WORKS, SHEFFIELD.

ESTABLISHED IN SHEFFIELD, A.D. 1810.

MAPPIN BROTHERS' "SUN," TABLE KNIVES.

"None are genuine unless their Corporate and Trade Mark, 'the Sun,' (granted to their father by the Cutlers' Company of Sheffield, June 26, 1835,) is stamped on the blades; they are of the first quality, with secure ivory handles, and do not come loose in hot water; the difference in price is occasioned solely by the superior quality and thickness of the ivory handles."

	Ordinary Quality.	Medium Quality.	Best Quality.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
Two Dozen Full-Size Table Knives, Ivory Handles	2 4 0	3 6 0	4 12 0
One-and-a-half Dozen Full-Size Cheese Knives, Ivory Handles ..	1 4 0	1 14 6	2 11 0
One Pair Regular Meat Carvers ..	0 7 6	0 11 0	0 15 6
One Pair Extra Size ditto	0 8 6	0 12 0	0 18 6
One Pair Poultry Carvers	0 7 6	0 11 0	0 15 6
One Steel for Sharpening	0 3 0	0 4 0	0 6 0
Complete Service	4 14 6	6 18 6	9 18 6

MANUFACTORY—QUEEN'S CUTLERY WORKS, SHEFFIELD.

BEAUTIFUL HAIR.—CHURCHER'S TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Hatter's Instantaneous Columbian Hair Dye is the best extant. 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEN'S, No. 5, Great Marlborough-street, W., and 57 and 58, Crown-street, Finchbury, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!
 GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 90, Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement of female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 90, Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 90, Goswell-road. Sent free to any railway station. Beware of Counterfeits.

ROCHE'S HERBAL EMBROCATION;
 an Effectual Cure for the Hooping Cough, without Internal Medicine.

This is the only discovery affording a perfect cure without administering Internal Medicine, the difficulty and inconvenience of which, in all disorders particularly incident to Children, are too well known to need any comment. The Inventor and Proprietor of this EMBROCATION can with pleasure and satisfaction declare that its salutary effects have been so universally experienced, and so generally acknowledged, that many of the most eminent of the Faculty now constantly recommend it as the only known safe and perfect cure, without restriction of diet, or use of medicine.

For the protection of the public, and to prevent imposition, "J. ROCHE" is signed on the Label accompanying each Bottle, and the name of the sole Wholesale Agent, Mr. Edwards, 67, St. Paul's, engraved on the Government Stamp. Price 4s. per Bottle. Sold by most respectable Chemists.

ARTIFICIAL TEETH and PAINLESS DENTISTRY.—Messrs. MOSELY, DENTISTS, 30, Berners-street, London. Established 1820. Messrs. Mosely, Dentists, beg to direct attention to a New and Patented Improvement in the manufacture of Artificial Teeth, Palates, &c., which supersedes all Metal, and soft or absorbing agents hitherto the fruitful cause of many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion is secured by Mr. Mosely's PATENTED SUCTION PALATE. No. 764, Aug., 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Mosely, 30, Berners-street Oxford-street, W.

Single Teeth, from 5s. Sets from Five Guineas.

TEETH!



TEETH!

OSTEO IDON. WHAT IS IT?

See Patent, March 1, 1862. No. 560.

GABRIEL'S self-adhesive patent indestructible MINERAL TEETH and FLEXIBLE GUMS, without palates, springs, or wires, and without operation. One set lasts a lifetime, and warranted for mastication or articulation. Finest material only, at half the usual cost.

MESSRS. GABRIEL,

THE OLD ESTABLISHED DENTISTS

(Diploma, 1815).

27, HARLEY-STREET, CAVENTISH-SQUARE;
 34, LUDGATE-HILL, LONDON;
 134, DUKE-STREET, LIVERPOOL; and
 65, NEW-STREET, BIRMINGHAM.
 (International Exhibition, Class 17.)

Consultations gratis. For an explanation of their various improvements, opinions of the press, testimonials, &c., see "Gabriel's Practical Treatise on the Teeth." Post free on application.

Entrance to the City Establishment, next Benson's, the Silversmith's.

* * One visit only required from Country Patients.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT

LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—Church and State Gazette.

Recommended by the following eminent Surgeons:—William Ferguson, Esq., F.R.S., Professor of Surgery in King's College; Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s. 8d.

Price of an Unilateral Truss, 42s. and 52s. Postage, 1s. 10d. Post-office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.

The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARI-COSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

BILIOUS and LIVER COMPLAINTS, INDIGESTION, SICK HEADACHE, LOSS OF APPETITE, DROWSINESS, GIDDINESS, SPASMS, and all DISORDERS of the STOMACH and BOWELS, are quickly removed by the well-known remedy, FRAMPTON'S PILL of HEALTH.

Sold by all Medicine Vendors. Price 1s. 1½d. and 2s. 9d. per box.

IF THIS SHOULD MEET THE EYE

of any one troubled with Wind in the Stomach, Indigestion, or Biliousness, take Page Woodcock's WIND PILLS. Ten years of success have proved them of sterling merit. Of all Medicine Vendors at 1s. 1½d. and 2s. 9d.; or free by post for fourteen or thirty-three stamps from PAGE D. WOODCOCK, Chemist, Lincoln.

HARPER TWELVETREES' WASHING MACHINE for the MILLION.

PROTECTED BY HER MAJESTY'S ROYAL

LETTERS PATENT.

Can be worked by a child, and will wash as many clothes in a few hours, especially if used with "HARPER TWELVETREES' SOAP POWDER," as a woman can wash in two days by the old method of hand-rubbing, besides doing the work better, with half the soap, water, and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented. As a CHURN for making BUTTER it is remarkably effective, and worthy the attention of DAIRY-KEEPERS.

Hundreds of these Machines are now in constant use throughout the kingdom.

Directions for use are forwarded with each Machine; and purchasers may feel assured that attention to the instructions will secure perfect satisfaction.

READ WHAT OTHER PEOPLE SAY:—

From the Rev. JABEZ BURNS, D.D., of Paddington, Author of "Christian Philosophy," "Sketches and Skeletons of Sermons," "Pulpit Cyclopaedia," "Light for the Sick Room," and numerous other valuable theological works.

"Your Washing Machine has been fairly tried in our family, and by its use a month's washing is got through in five hours and a-half, and the clothes are much more thoroughly cleansed than by the old system, which involved the labour and inconvenience of twelve or thirteen hours for three weeks' washing. I trust this invention of yours will produce a domestic reformation through the length and breadth of the land."—April, 1862.

From Commander JAMES STUART, R.N., Stratford, Essex.

"Dear Sir,—Your 'Washing Machine' is quite a success. It accomplishes all it professes to do, and is a great boon to households.—Jan. 27, 1862."

From the Rev. J. MAKEPEACE, Union Chapel, Luton.

"I have to acknowledge the safe arrival of the 'Washing Machine.' It was tried yesterday, and the results are briefly these:—1. The saving of soap is about one-half. 2. Instead of washing every fortnight, we need wash only once in three weeks, thus saving the difference in the woman's wages and the cost of firing, besides ridding us of the nuisance of frequent washings. 3. The linen 'looks beautiful,' having a better colour than by the old process. Moreover, there was no boiling, nor did anything require rubbing, except the feet of stockings.—Jan. 15, 1862."

From Mrs. DAY, Carlisle-terrace, Bow, Middlesex.

"Your Washing Machine answers admirably. It does wonders. I have been able to accomplish a month's wash in three hours. The Machine is even more than you represent it to be. For the last three washes I have done the sheets, pillow-cases, table linen, toilette covers, &c., without previously soaking them, and they have been perfectly clean and stainless. I am satisfied that your machine only requires to be known and it will be fully appreciated.—April 28, 1862."

Copy of a letter forwarded to a lady residing near Andover, b a previous purchaser.

"Feb. 19, 1862.—Madam,—The 'Washing Machine' advertised by Harper Twelvetrees answers so well that my wife says she 'would on no account part from it.' I had inspected several washing machines of various makers, but did not approve of any of them. The sight of Mr. Twelvetrees' machine convinced me that it was the article that has long been required, and I am perfectly satisfied with the work it accomplishes. The washerwomen are somewhat alarmed at the innovation. You must, therefore, be certain when you try the machine that it gets fair play. This fact alone is a high commendation of the machine.—I am, madam, &c., &c."

From JOHN KELLY, Esq., C.E., Roscommon.

"Having used the 'Washing Machine' for several weeks, I am pleased to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient domestic machine."

From Mr. W. H. COULTAS, grocer, Minchinhampton.

"I received the 'Washing Machine' safely, and we used it yesterday. It does its work well, and is all you represent it to be.—Jan. 28, 1862."

From Mrs. JACKSON, Warwick Hall, Aspatia.

"I have fairly tested the ability of your 'Washing Machine,' and am glad to find we get through the washing much quicker and easier than by the old plan. The laundress at first was certain that no plan could equal her own, but is now a convert to your process.—Feb. 22, 1862."

From Mr. G. GILES, 12, Sidney-place, Commercial-road East, London, E.

"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it has usually cost us.—Feb. 28, 1862."

From Mr. F. P. HUBBARD, Chemist, Walsall.

"Our washerwoman used the 'Washing Machine' last week. We find that the washing is done much more expeditiously, and with much less labour, than formerly; also that there is a great saving in time, labour, fuel, &c., and that the clothes come out of the wash a much better colour than by the old process.—Feb. 18, 1862."

From Mrs. MILLS, Smarden, Kent.

"To-day I have been superintending assisting in the first operations of the 'Washing Machine.' We have succeeded capitally. It does its work well, and so far I pronounce it excellent, and a great acquisition to the list of household utensils. I can testify most satisfactorily as to the saving of time, labour, soap, and fuel. We had a heavy five weeks' wash for five of us, with sheets, table linen, shop aprons, towels, &c. All were put in soak yesterday afternoon, and we commenced washing about eight o'clock this morning, and all was finished by half-past three. I have usually had two women one day, and one woman the second.—Feb. 30, 1862."

£ s. d.

No. 1 is very small, and only adapted for Nursery Use, or as a Churn for a small Dairy .. 1 1 0

No. 2 is a useful size for a small Family's Washing .. 2 0 0

No. 3, ordinary size for a Family .. 2 10 0

No. 5, for Hotels, Schools, Public Institutions, Prisons, and Army Laundries .. 3 10 0

FRAMES on which to rock the Machines may be had at 5s. required.

EVERY HOUSEKEEPER IN THE KINGDOM

SHOULD USE

HARPER TWELVETREES' SOAP

POWDER, for Cheap, Easy, and Expeditious Washing. It supersedes Soap and Soda, and contains neither lime, potash, ammonia, nor any of the injurious ingredients of which numerous imitations and counterfeits are compounded; but it is perfectly harmless to the hands, as well as to the most delicate fabric. Instead of impoverishing the material, like the destructive articles which are attempted to be palmed off as imitations, HARPER TWELVETREES' Soap Powder STRENGTHENS and IMPROVES the FABRIC, as may be proved by examination under the lens of a microscope. Sold 1s. 1d. Packets everywhere.

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